

LIBRARY
KNOX COLLEGE,
GALLATIN



NATIVE BRIDGE, SHANGHAI.

CHINA'S MILLIONS

NORTH AMERICAN EDITION

1898



LIBRARY
KNOX COLLEGE,
TORONTO.

TORONTO:
CHINA INLAND MISSION.

20311
1916



	A	PAGE
Abstract of China Accounts.....		83
ANNIVERSARY MEETINGS, LONDON .....99-105		
Letter from the Rev. J. Hudson Taylor.....		100
Address by the Rev. H. E. Fox, M.A.....		99
Address by Mr. W. B. Sloan.....		100
Address by the Rev. Wm. Cooper.....		101
Address by Mr. Joshua Vale.....		103
Address by the Rev. Geo. Hunter, M.A.....		105
An Unbaptized Saint. Arch. Ewing.....		26
Among Our Outstations. Rev. John Meadows.....		116
Appeal from Chinese Christians, An.....		136

	PAGE
Gathered in. Miss F. M. Williams.....	74
Glimpse Into a Missionary's Diary, A. John Darroch.....	148
"Go ye, therefore." W. B. Sloan.....	71
God's Architecture. Rev. H. E. Fox, M.A.....	99
Gospel Triumph, A. Rev. W. D. Rudland.....	77

	PAGE
On the Iang-tsi Rapids. C. Polhill-Turner.....	133
Opening of Hu-nan, The. Rev. George Hunter, M.A.....	105
Opium Curse in China, The. By Rev. H. W. Webb-Peploe, M.A.....	156
Other Itinerations in Uin-nan. A. G. Nicholls.....	34
Out in the Villages. Miss Emma L. Randall.....	95
Our Guarantee. Rev. Wm. Cooper.....	141

P

Pioneering Experiences in Uin-nan. J. R. F. Pledger.....	33
Prayer Union, C. I. M. H. W. Frost.....	29, 41
Prayer Union, The. Rev. J. Hudson Taylor.....	74
Prayer to the Dragon King. F. C. H. Dreyer.....	150
Preaching Tour Round Chang-shu, A. R. B. Whittlesey.....	19
Prepared Hearts. Mrs. D. E. Hoste.....	120
Progress of Missionary Work in T'ai-cheo Fu. Dr. J. A. Anderson.....	52
Province of Kiang-si, The.....	44
Progress of the Work in Rao-cheo Fu, The. Dr. F. H. Judd.....	163

POETRY—

A Fragment	21
------------------	----

PROVINCES—TIDINGS FROM THE—

An-huei	40, 70, 79
Cheh-kiang	13, 27, 40, 70, 97, 111, 152
Chih-li	12, 54
Ho-nan	55, 69, 111, 139
Hu-peh	96, 125, 167
Hu-nan	79
Kan-suh	125
Kiang-si	13, 40, 55, 70, 109, 125, 153
Kuei-cheo	27, 110, 152
Shan-si	40, 69, 110, 139, 153
Shen-si	55, 125, 167
Si-ch'uan	69, 96, 124, 153
Uin-nan	124

R

Report of Work in Sui-fu. Mr. A. H. Faers.....	65
Rioting at Chang-shu. Roger B. Whittlesey.....	121

S

Seeking to Hinder. C. Best.....	60
Sheep Hearing the Shepherd's Voice, The. S. P. Smith.....	7
Some Incidents of the Work at Han-chong. Miss Mary E. Booth	132

PAGE

Spiritual Life of the Missionary, The. By Rev. A. P. Parker, D. D.	155
Sunday at Ih-iang. A. Miss M. E. Standen.....	163
Statistics of the C. I. M., January, 1898.....	80
Story of Lin ta ie, The. Miss F. Box.....	10
Stories of grace from Luh-an. John Darroch.....	49
Strengthening the Weak. Miss L. Hastings.....	130
Suffering for Christ's Sake in Kuei-iang. T. Windsor.....	66
Suffering from Famine. Miss Effie L. Randall.....	94
Suggested Order for Weekly Prayer.....	41

T

Through the Western Door of Kuang-si. F. Burden.....	31
Through the North of An-huei. Rev. J. J. Coulthard.....	160
"Though It Tarry, Wait for It." A. W. Douthwaite, M.D.....	145
Tibetan Mission Band. Cecil Polhill-Turner.....	18
Time of Reaping at Ku-ch'eng. A. W. H. Davey.....	123
Tour Through Kan-suh and Shen-si. A. Mr. T. E. S. Botham.....	130
Travelling Experiences in China. Dr. Anderson.....	92
Travelling in Si-ch'uan. Rev. A. E. Evans.....	134
Travelling Mercies. Miss Cora A. Pike.....	165
Trouble in Shuen-k'ing. Mr. W. Jennings.....	138
Trusting in Idols. Mrs. Graham.....	25
Two Christian Men of Business. Miss Anna Wood.....	134

U

Uphill Work. Mrs. J. A. Soderstrom.....	151
Unbaptized Saint, An. Arch. Ewing.....	26
Unconditional Surrender. Walter B. Sloan.....	113

V

Valued Helpers. Miss Meadows.....	105
Valley of Decision, The. Mrs. T. Windsor.....	162
Visit to a Sacred Mountain in Si-ch'uan. Miss M. Nilson.....	9
Visiting in the Country from Lan-cheo. Miss G. M. Muir.....	25
Visit to Several Stations in Kiang-si. A. Miss E. A. Ogden.....	76
Visiting Chinese Ladies. Miss Margaret Macdonald.....	144

W

"When Thou Prayest." Rev. George Wilson.....	85
Where Christ was not named. Miss A. M. M. Gower.....	117
Willing Listeners. Miss M. Nilsson.....	135
Word to Christian Medical Men and Students. A.....	136
Work in Eastern Hu-nan. A. E. Thor.....	24
Work Among Opium Patients in Shan-si. Miss E. E. Searrell.....	35
Work in Ho-nan, The. Dr. Howard Taylor.....	37
Work in Uin-ho, The Beginning of. Miss E. Baumer.....	75
Work in Si-ch'uan. Joshua Vale.....	103
Work Among the Women of Shan-si. Miss S. A. Troyer.....	106
Work at Ning-hai, Shan-tong. Miss E. E. Tilley.....	164

ILLUSTRATIONS.

	PAGE
Itinerant Barbers	4
Lady Missionaries (Sailed September-October, 1897, and January, 1898).	8, 9
Marriage Procession with Bridal Chair. A.....	18
Boys' School, An-k'ing.....	20
Girls' School, An-k'ing.....	21
A Chinese City Gate.....	24
A Horse Fair in North China.....	32
Buddhist Priests at Prayers.....	35
A Native Map of Kiang-si.....	44
Women Taking a Meal on a K'ang.....	47
Barrowmen Resting at a Tea-Shop.....	50
An Idol Shrine.....	51
Mr. George Muller.....	54
Dragon-Boat Festival.....	59
Kachin Women at Bhamo.....	61
Temple of the Sleeping Buddha.....	65
Temple of the White Pagoda.....	65
Courtyard of Telegraph Station, Uin-nan Fu.....	73
Girls of the Uh-shan School at Breakfast.....	76
" " at Study	76
" " Washing Clothes	77

PAGE

Group of Native Christians, Kiang-si	88
Native Medicine Sellers.....	91
The Late Mrs. J. R. Adam.....	96
Confucian Temple, Ch'u-cheo.....	104
A River Scene in China.....	106
A Native Barber at Work.....	108
Misses Cobb and Thomas.....	115
The Household at Yuh-shan.....	118
Gate of Prefect's Ia-men, Nan-k'ang Fu.....	122
A Country Scene In Kiang-si.....	122
The Late Mr. E. Savage.....	125
A Chinese Official.....	131
The Little Orphan Rock	133
Wearing the Cangue.....	138
A Group of Chinese Ladies.....	141
Miss F. E. L. Sutton.....	147
China Inland Mission Premises, Bhamo.....	150
Pagoda at U-ch'ang.....	151
Miss Guex and Two Pupils, Yuh-shan School.....	158
A Chinese Garden and Summer House.....	161
A Ning-po Woman.....	163
Lady Missionaries	165

SPECIAL INDEX OF PERSONS AND STATIONS.

PAGE	PAGE	PAGE
Ahlstrom, Miss T..... 77	Griffith, M. L..... 12	Ramsay, H. C..... 109
Anderson, Dr. J. A..... 52, 77, 92	Guinness, Dr. G. W..... 79, 106	Randall, Miss Emma L..... 37, 95, 139
Bance, Miss H..... 13, 64, 125	Haight, H. L..... 12	Randall, Miss Effie L..... 2, 38, 94
Batty, Miss L. A..... 12	Hall, Miss E. E..... 88	Reid, John..... 49
Baumer, Miss E..... 75, 111	Harrison, Miss..... 63, 130, 167	Reid, Miss F. M..... 11, 158
Beauchamp, M..... 138	Hastings, Miss L..... 130	Richardson, W..... 97, 107
Beckman, Mr. and Mrs..... 130	Heal, J. A..... 97, 116	Rice, Miss H. J..... 153
Begg, D..... 40, 79	Holth, Miss..... 51	Rhodes, F. H..... 34
Best, C..... 90	Horne, Mr. and Mrs..... 70	Robinson, Mr. and Mrs. T. A. S..... 130
Betts, G. E..... 153	Hooker, W. C..... 90	Riggs, Miss..... 110, 119
Bevis, E. G..... 67	Hoste, Mrs. D. E..... 120	Robertson, D. M..... 139
Bird, Howard..... 69	Hunt, Mr. and Mrs. Ed..... 70, 111	Rudland, Rev. W. D..... 52, 77, 79, 92, 129
Black, Miss Jane..... 125	Hunter, Rev. George, M.A..... 22, 79, 105	
Black, Miss Emily..... 125	Hunnex, Rev. J. H..... 125	
Blackmore, Miss L..... 5		
Bobby, Mrs..... 51	Irvin, Miss Grace..... 41, 125, 153	
Bolton, H. E..... 110		
Booth, Miss M. E..... 132	Jacobsen, Miss..... 24, 106	Saunders, Rev. A. R..... 68, 119, 147
Botham, T. E. S..... 130	James, Mr. and Mrs..... 69	Saure, A. H..... 3, 19, 121, 167
Branscombe, Miss I..... 76	Jeffreys, E. H..... 110	Sanders, A. H..... 34
Brock, John..... 49, 91, 161	Jennings, W..... 138	Searrell, Miss E. E..... 35
Broomhall, Marshall..... 153	Joyce, F. S..... 55	Selkirk, Mr. and Mrs. Thos..... 60, 149
Bruce, J. R..... 79	Judd, Dr. F. H..... 103	Shearer, W. E..... 55
Burden, F..... 31		Shindler, F. E..... 139
Brunnschweiler, Miss..... 161	Kay, Duncan..... 36, 110	Sibley, Mr. and Mrs. H. A..... 64, 65, 108
Berg, A..... 167	Keller, Dr. F. A..... 45	Smith, S. P..... 7, 41, 107
	Kerr, Miss E. M..... 135	Smith, Ralph D..... 63, 65
Cameron, Mrs..... 119	King, Miss M..... 11, 78	Soderstrom, Mrs. J. A..... 151
Carlyle, Miss..... 94	King, Mr. and Mrs. Geo..... 2, 16, 48, 107	Spink, Miss..... 87
Carwardine, C..... 63	Kirkwood, Miss F..... 135	Standen, Miss M. E..... 78, 160
Cassels, Bishop..... 96, 117, 153	Klein, H..... 111	Stayner, Miss K. B..... 70, 86, 111
Clarke, G. W..... 54	Knickerbocker, Rev. E. F..... 6, 97, 115	Stevens, Mr. and Mrs. C. H..... 130
Clough, Miss..... 11		Stevens, Miss J..... 139
Cole, Miss..... 5, 11	Lachlan, Mrs..... 110	Stevenson, O..... 33, 34
Collins, Miss F. L..... 94	Lagerquist, A. W..... 55, 130	Stott, Mrs..... 70, 86
Coleman, Miss..... 62, 130	Laight, C. H..... 31	Studd, Mrs..... 48
Cooper, Rev. Wm..... 101	Langman, A..... 146	Sutton, Miss F. E. L..... 11
Cooper, John..... 40	Lawson, James..... 3, 122	Schuttenhassel, Miss..... 75
Cormack, J. G..... 69, 96	Lawson, D..... 69, 139	
Coulthard, Rev. J. J..... 110, 160	Littler, Miss..... 75	Taylor, Rev. J. Hudson..... 15
Cox, Dr. and Mrs..... 11, 114	Locke, W. T..... 51	Taylor, Dr. and Mrs. Howard..... 37, 46, 55, 79
Cream, Miss..... 38	Lutley, A..... 121	Taylor, Mrs. H. H..... 37
Crofts, D. W..... 65		Taylor, Mr. and Mrs. Wm..... 76, 110
	McKenzie, Miss R..... 160	Thompson, Mr. and Mrs. D. B..... 27
Darroch, John..... 49, 149, 161	McLenaghan, Miss M. G..... 5	Thomson, Mr. and Mrs. C..... 97, 107
Davey, W. J..... 79, 123, 161	McQuillan, Miss..... 5	Thor, Mr. and Mrs. A. E..... 24, 41, 45
Davies, Miss H..... 74, 149	Macpherson, Miss M..... 70	Tilley, Miss E. E..... 164
Davis, Mrs. C. F. E..... 117, 124	Macdonald, Miss Margaret..... 144	Tjader, Mr. and Mrs..... 119
Dickie, F..... 40, 97	Manchester, Miss M. E..... 27	Tranter, Miss A..... 111
Donald, Mrs. J..... 49	Marty, A..... 67	Troyer, Miss S. A..... 48, 106
Douthwaite, A. W., M.D..... 145	Marshall, Mr. and Mrs. George..... 67	Tull, F..... 93
Dreyer, F. C. H..... 36, 75, 150	Meadows, Rev. James..... 79, 116	
Duff, Mr. and Mrs. J. E..... 38, 94	Meadows, Miss..... 105	Urry, Thos..... 13, 77, 92
Duff, George..... 109	Meikle, John..... 55, 67	
	Menzies, Mrs..... 70, 87	Vale, Joshua..... 103
Easton, Mr. and Mrs. George..... 5, 63, 65, 167	Miller, George..... 51, 79	
Entwistle, Mrs..... 49, 161	Miller, Miss T..... 51, 144	Wallace, Miss E..... 38, 94, 95
Evans, R. L..... 62	Moodie, R. T..... 63	Walter, Miss G. C..... 110
Evans, Rev. A. E., and Mrs..... 124, 135, 138, 153	Murray, Miss M..... 5, 11, 79	Warren, W. H..... 97
Ewing, Arch..... 26, 137	Murray, Miss C..... 11	Webster, Miss J..... 27, 161
	Muir, Miss G. M..... 25, 145	Webster, Dr..... 95
Faers, A. H..... 65, 96		Westwood, W..... 20, 91, 161
Falls, J..... 91, 161	Neale, F. H..... 79	Whittlesey, R. B..... 19, 79, 121, 167
Ferguson, H. S..... 39, 89, 93, 161	Naess, Miss..... 9	Wilcox, J. W..... 79, 91, 161
Fleming, Miss C. M..... 69	Nicholls, A. G..... 34	Wilkins, Miss J..... 50
Folke, E..... 119, 167	Nilson, Miss M..... 9	Williams, Dr. J. E..... 39
Ford, H..... 94		Williams, B. T..... 93
Forsberg, Miss E..... 79	Ogden, Miss E. A..... 70, 76, 111	Wilson, Miss E. A..... 125
	Orr Ewing, A..... 64, 76, 88, 92	Wilson, Dr..... 75
Garland, Misses..... 130		Windsor, T. and Mrs..... 66, 162
Gates, Miss C..... 48, 107	Page, Miss F. J..... 117, 139	Widgery, Miss..... 69
Gauntlett, Miss Elsie..... 153	Parry, Dr. and Mrs..... 133	Williams, Miss F. M..... 74, 149
Gemmell, W..... 22	Passmore, Miss L. M..... 64, 88	Withey, Miss A..... 79
Gilmer, W. T..... 39, 89, 93, 161	Pearse, Mr. and Mrs..... 5, 11, 78, 163	Worthington, Miss M. C..... 118
Goold, Miss M..... 5, 132	Peat, Mr. and Mrs..... 69	Wood, Miss M. Anna..... 67, 77, 92
Gower, Miss..... 96, 139	Pledger, J. R. F..... 33, 60	Wright, Mr. and Mrs..... 97, 146
Grainger, Mr. and Mrs..... 19	Polhill-Turner, C..... 18, 133	
Gracie, A..... 69, 79, 111	Powell, R..... 69	
Grabowsky, Miss M..... 134	Pruen, Dr..... 75	
Gray, A. V..... 70, 91	Pike, Miss Cora A..... 165	
Graham, Mrs..... 25	Quirnbach, A. P..... 45	

STATIONS--

An-k'ing..... 20, 70, 79, 91	
An-shuen Fu..... 110	
Bhamo..... 149	
Chang-shu..... 3, 19, 121, 167	
Ch'en-cheo Fu..... 37, 46	

	PAGE
Ch'en-tu	69, 96
Ch'eng-ku	62, 130
Cheng-iang-kuan	39, 89
Cheo-kia-k'eo	37, 38, 55, 94, 95, 139
Cheo-chih	55, 130
Chin-kiang	114
Ch'ong-k'ing	109
Ch'uh-hsien	134
Feng-kang	55
Feng-tsiang	130
Fu-hsiang	130
Han-chong	130, 132, 167
Hoh-cheo	139
Ho-k'eo	64, 88
Hong-tong	41, 153
Hsiao-i	35
Huang-ien	97, 107
Iang-cheo Fu	5, 11, 70, 78
Iang-hsien	130
Iang-k'eo	40, 125, 153
Iong-k'ang	97, 153
Ih-iang	160
Kan-cheo Fu	67
Kia-ting Fu	9, 133, 135
Kien-p'ing	79, 144
Kih-an Fu	24, 41, 45
Kih-cheo	139
Kin-hua	40, 97, 152
King-ning-cheo	151
Kuang-feng	67, 92, 134

	PAGE
Kuei-iang Fu	27, 66, 130, 153, 163
Ku-ch'eng	79, 90, 123
K'uh-tsiang Fu	33
K'uh-u	36
Lan-cheo	25, 130, 145
Lan-k'i	111
Lao-ho-k'eo	2, 17, 65, 96, 108, 125
Liang-cheo	125
Lu-an	7, 41, 48, 107
Lu-ch'eng	69, 153
Lu-cheo	69
Luh-an	49, 148
Mei-hsien	130
Nan-ch'ang Fu	125
Nan-k'ang	109
Ning-hai	97, 115, 164
Ning-kueh Fu	51
Ning-po	97
P'ang-hai	110
Pao-ning	96
Peh-kan	94, 125
P'ing-iang	110, 150
P'ing-iao Hsien	68, 110, 119
Rao-cheo Fu	163
Shang-hai	12, 79
Shao-hsing	105, 116, 152

	PAGE
Shae-k'i-tien	37
Shih-k'i	13
Shuen-k'ing	138, 153
Shuen-teh	12
Si-an	125
Siang-hsien	69, 111
Siang-uen	153
Sih-cheo	69
Si-hsiang	130, 167
Sin-tien-tsi	74, 149
Sin-ch'ang	97
Song-iang	111
Sui-fu	65, 96
Ta-cheo	27
Ta-ning	153
T'ai-cheo	13, 52, 77, 92, 129
T'ai-ho	26, 93, 137
T'ai-k'ang	55
Teng-uch	125
T'ien-tai	153
T'ien-tsin	54
T'ong-cheo	107
Ts'in-cheo	130
Tuh-shan	31
Uan-hsien	117, 118, 124
Uen-cheo	70, 86, 111
U'hu	40, 79, 139
U'h-shan	70, 110
Uin-ho	75, 111
Uin-nan Fu	25, 124
Uin-shan	96



CHINA'S MILLIONS

Motto Text for 1898

FOR THE FRIENDS AND MEMBERS OF THE MISSION, BY MR. H. W. FROST.

"Be still, and know that I am GOD; I will be exalted among the heathen." Psalm 46: 10.



THESE are days of great unrest among the nations. The political world, as some have described it, seems like a great volcano, whose mutterings can be heard and whose quakings can be felt, and which threatens to burst forth at any moment into devastating eruptions. It is felt generally that a catastrophe is not far distant; and as, nearly all national questions assume now international importance, it is

feared that the event, whenever it comes, will be of world-wide magnitude. There are few statesmen who feel like saying what countries, in such an event, would be left unshaken and what peoples would remain unaffected. Those who know most about national affairs seem to be the most deeply concerned. It has already come to pass that men's hearts are failing them for fear and for looking after those things which are coming on the earth.

These are days of great unrest, also, in the professing Church of Christ. Great religious systems are being deeply stirred concerning subjects which were supposed to have been forever settled. The questions faced and disposed of by the Reformation are to the front once more, and are being vehemently debated. Within evangelical bodies, historic creeds have been attacked, and the very citadel of faith, the Word of God, is being violently assailed. Among the great mass of professing Christians the spirit of restless worldliness prevails, and parallel with spiritual movements which are bearing many toward God and holiness are other movements which are carrying thousands with irresistible force away from fellowship with God, and into the deep unrest of fleshly living. Even religiousness, among those who are more truly pious, has taken on a feverish hue. The idea grows apace that religious progress is only real as it is carried on through great organizations and by multiplied agencies, and that God's movements are always accompanied with the manifestation of pomp and power. The Athenian spirit, which ever seeks to tell and see some new thing, seems also, to possess the majority of Christians, and the chief concern of most appears to be to pass rapidly from the excitement of one meeting to another, rather than to seek the calmer exercise of holding communion with God, and the quieter life of serving in God's way and place in the power of the Spirit. Restlessness seems to pervade

almost everything in the religious world, and to those who keep their lonely watch with God, the professing Church, like the nations, appears in these days to be ever rising and falling, or to be tossed to and fro, like the troubled sea.

What is true in general of the world and the professing Church at large, is true in particular at this present time of China. Politically and religiously, the Empire seems for the time being like a great centre of storm-disturbance. The kingdom which has withstood for centuries the forces which have so often worked for its disintegration is at last threatened by European nations with partition and national destruction. There is danger, also, if certain nations obtain control of the land, that walls of exclusion thicker and higher than heathenism ever erected, will be built about it. Even if this does not occur, the neglect of the people in China on the part of a self-centred Church at home, indicates that the present generation of men and women, for the most part, is likely to pass into eternity unwarned and unsaved; and there appears every probability, unless something altogether new takes place, that future millions will live and die as past millions have done, "without hope and without God." Satan, meanwhile, is being active beyond anything known before, and for every forward movement which the labourers together with God for China plan and execute, brings forth his "forward movement" of opposition and persecution. Face to face with all this evil and danger, the loyal and devoted few at home and abroad, whose hearts beat warm for China, strive with God in prayer, and pour out before Him both gift and life. They are, however, but a little company; and so they stand often, with anxious brows and with tear-dimmed eyes, before the threatened and dying multitudes, feeling at times helpless and hopeless. What wonder that spirits grow faint and that hearts grow sick before such a spectacle as China to-day presents! It is a time of restlessness there as elsewhere, and those who serve its scattered and shepherdless people feel often-times as if their burden is greater than they can bear.

It is in view of all this that God speaks to us in the precious word which will stand this year as our motto-text. In His own comforting way, combining precept with prophecy, He says to all who love Him and the Christless millions in China: "Be still, and know that I am God; I will be exalted among the heathen." Looking down from His divine vantage-point through all time, seeing the end from the beginning, He points to a coming day of victory, and, without reservation or condition, promises that Christ shall yet conquer and put all His enemies beneath His feet. In spite of the guilt and rebellion of the nations, in spite of the sin and wanderings of Christians, He

purposes to exalt His Anointed and to establish His throne in righteousness. Gathering from Jews and Gentiles, through His devoted followers, a people for His name, He will yet show, in His times, "who is the blessed and only Potentate, the King of kings and Lord of lords." Thus He sweeps aside all thought of failure; thus He assures us that all the chosen in Christ shall certainly be saved; thus He gives us to know that multitudes will at last bow at our Saviour's feet; and thus He makes us once more to hope in God and to wait patiently for Him.

God asks of us, meanwhile, as our text tells us, one only thing: "Be still!" "Be still, and know that I am God!" He wants this year, and every year, that the restlessness which possesses the nations and the Church should be far away from us. He would have us realize that He sits above all the evil, the turmoil and the danger, upon the throne of His glory, calm and quiet; He would have us remember, however great the crisis is here below, that there is no crisis with Him. He wishes us to be silent, therefore, that He may speak to us and through us; He desires us to cease our moving to and fro, that we may make room for Him, and that He may come forth and work gloriously as He did in the days of old; He yearns for us to let the calm and quiet of His own life come into our lives, that we may learn to know Him as the Almighty God, and that thus all our fears and restless anxieties may be put forever to rest.

Shall we not, then, lay this word of our Jehovah-God upon

our hearts this year? It is true—more true than we can discern or imagine—that these are "perilous times"; but God is "above all," and the Christ who has all power in heaven and on earth is beside Him at His right hand. Let us look up to the heavens, therefore, from whence cometh our help, and seeing God, let us believe: and while we pray and serve, throughout the coming year, let us as in the Lord's own presence allow a great hush to fall upon our hearts and lives, and finding our rest in Him, be still, always and forever still.

"Wait only upon God; my soul, be still,
And let thy God unfold His perfect will,
Thou fain would'st follow Him throughout this year,
Thou fain, with listening heart, His voice would'st hear,
Thou fain would'st be a passive instrument
Possessed by God, and ever spirit-sent
Upon His service sweet—then, be thou still,
For only thus can He in thee fulfill
His heart's desire. Oh, hinder not His hand
From fashioning the vessel He hath planned,
'Be silent unto God,' and thou shalt know
The quiet, holy calm He doth bestow
On those who wait on Him; so shalt thou bear
His presence, and His life and light e'er where
The night is darkest, and thine earthly days
Shall show His love, and sound His glorious praise.
And He will work with hand unfettered, free,
His high and holy purposes through thee."

A Chinese Winner of Souls.

BY MR. GEORGE KING, OF LAO-HO-K'EO.

AMONG the wildly beautiful mountains on the borders of Sich'uen and Shen-si are many congregations of devout "vegetarians," composed of kindly, benevolent, simple-minded country people. Each congregation, or group of congregations, own themselves the "disciples" of some "leader," and are ministered to by various grades of "prayer readers," "priests," or "high priests," held in much esteem. Some are specially so, as having obtained Buddhist credentials entitling them to positions of special honour and dignity on the occasion of the manifestation of

THE GLORY OF BUDDHA,

which they anxiously expect. Some of the simple farmers and their wives constituting the rank and file of these congregations are content with the observance of the broader regulations of the sect, based upon an exceedingly high estimate of the sanctity of "life," even in the lowliest animated forms, such as a strict abstinence from the use, as food, of any commodity into the composition of which, or in the preparation of which, any material owning an animal origin entered. Others add to this various "deeds of merit," such as keeping always alight a lamp before their private shrine of Buddha (often in the guise of the Goddess of Mercy), or devote their savings to the purchase from fishermen of captured eels, which they forthwith "release" (only to be caught again ere long), or bear the cost of publishing or printing editions of tracts inculcating mercy and kindness, and reproving cruelty and vice—e.g., against opium, alcohol, foot-binding, infanticide, birds'-nesting, destruction of bees in obtaining honey—or enjoining

THE SERVICE OF BUDDHA.

Others, again, more earnest still, observe days of fasting and silence, during which they endeavour to be so wholly devoid of all connection with the lower and outer world of sense as to attain some degree of proximity to an absorption into Buddha.

Among the fasting enthusiasts dimly longing for and aiming at a higher life, was a priest possessing the coveted credentials entitling him to honour and glory when the glorious effulgence of Buddha should burst upon the world. "Liu," "Liu, the priest"—or, to give him his full name and surname, Liu Fuh-chen, "Liu who obeys

truth"—was a simple-minded, hard-working man, chaste, upright in his dealings with his fellow men; thoughtful and studious, but dependent on his mat, basket, and other bamboo work for livelihood. Some talk had been excited among his co-sectaries by the advent of a missionary to the chief city of the district. Indeed, one of their vegetarian priests, in the course of a few months, himself gave in his

ALLEGIANCE TO CHRISTIANITY

and received baptism. But before that time a copy of one of the Gospels found its way to Liu's humble home. A man who had purchased but could not understand it, left it at Liu's house during his absence, remarking that Liu was fond of reading; and Liu accordingly vigorously applied himself to the strange document on his return, finding, as he tells with zest, that "the words" were "truly good." Other light reached him from Christian tracts he saw posted up, and from listening to the preaching; and he "obeyed the Gospel." An easy thing in Christian lands—at least, in so far as any resulting persecution or annoyance—but a vastly different thing for the head of a heathen household, a vegetarian "priest," and a small farming bamboo-worker, whose landlord could put upon the bamboos, he must have, his own price, or even refuse them altogether, and leave Liu minus the essential for earning his and his family's daily "rice." Very frugal was the provision at the best—rice, with a little bean curd or pickles to help it down; but even for that constant work was necessary, and it became a cause of much satisfaction when the long, weary trudge of thirty miles to Han-chong with baskets, chopsticks, sieves, and mats resulted in some hundreds of cash remaining as profit for household needs.

Liu "let his light shine" on the lonely hillside, and through his instrumentality his entire family (his own aged mother, wife, two sons, brother and sister-in-law), and two neighbouring families, were led, in like manner,

TO EMBRACE CHRISTIANITY.

His wife was not strong: her health gave way entirely before long, and she died. Liu's evident sincerity and trustworthiness won him respect in the little Christian community now springing up at Han-chong, his visits with his boys at communion and other seasons were

much esteemed, and he was subsequently appointed one of the three elders set apart for the three centres round which the membership clustered. He met opposition from his landlord, who raised the price of his bamboos so that Liu's profit would be still more difficult to gain; and eventually Liu felt it would be better for him to come down to the city and devote himself to the making up of materials purchased from the bamboo rafts floated down. He and his two sons were accordingly now in business on one of the busy streets of the city. His cottage on the hillside had been the church for the little congregation, and some "good times" of prayer, praise, and meditation on the Word were connected with the little "guest hall," while his testimony to Christ in word and in deed became known to all around. Now he found congenial occupation, from time to time, in helping whenever special opportunities occurred for

PREACHING TO CROWDS

in the city gathered at some idolatrous festival. He gladly accepted a proposal to fill a post of difficulty and even danger on the Si-an plain, throwing himself heartily into the work of making Christ known there to all who would listen.

Sorrow came upon him heavily, in the removal, within a few days of each other, by small-pox, of his two promising sons, who died happy Christian deaths, rejoicing in the Lord. He was left a lonely

man—"yet not alone," for God was with him, and blessed him in his efforts to win souls. He held for some time the congenial position of the missionary of the native church, and tramped from market to market, and fair to fair, vending his Christian books,

AND PREACHING CHRIST,

often from the picture scrolls of the "Man in the Miry Pit." He was blessed, too, in a series of special evangelistic services at Ch'eng-ku, and elsewhere; and when, after three years' effort at Lao-ho-k'eo, we felt keenly the need of some native Christian influence and testimony, we turned to Liu as one whom we felt sure God would use and bless. And so it proved. Simple, loving, yet faithful; in red-hot earnestness, yet withal with prudence, he has preached Christ to all who would hearken—haranguing crowds from our platform, or to knots gathered round his table; by day or after work-hours, when workmen would come to search "if these things were so," he has stinted neither heart nor voice in the service of Christ. And his reward even now is seen in those who are serving Christ and preaching His Word, who were led to know Him through Liu's instrumentality; and will one day be seen all the clearer when his Master hails him with His "Well done!" and counts up the jewels dear "Liu" has won for Him from among his heathen fellow-countrymen.

Cheering News from Chang-shu, Kiang-si Province.

BY MR. E. B. SAURE.

AS you know, I have said that others were obliged to do the hardest work, and that I have come in for the good things. Mr. Lawson preached here for years with apparently little result. He was often reviled when he first came here, and could get no house in which to live. At one time he was even turned out of his inn, but the mandarin saw best to leave him these quarters. Only a little over two years ago Mr. Lawson succeeded in renting the house in which we now live. The hostilities have been gradually growing less, so that we

COULD HANG OUT A SIGN,

open the front doors, and preach to the people. There is, however, still much enmity, but God does not forsake those who put their trust in Him. The best thing I have to tell you is that the fourteenth of this month was hallelujah day, as Chang-shu stepped out of the class of stations which have no baptized converts, two men being baptized, and we have about ten promising enquirers.

Ien Tong-san came to be Mr. Lawson's barrow-man about three years ago or more. He was illiterate, but Mr. Lawson took pains to teach him to read, so that now he is able to read the Bible with some degree of intelligence. Although not intellectually brilliant, he soon grasped some of the principal truths of the Gospel, while having very greatly mistaken ideas about others. He followed Mr. Lawson through

TWO RIOTS AND NEVER DESERTED HIM.

He was poor, and continued illness in his family added to his poverty. On one occasion, when he wanted to cook rice for himself and sick mother, he chopped up the ancestral tablet for kindling wood. This, of course, was unwise. Even if he had turned from the idols, the rest of the family had not,

and the tablet belonged to them as much as it did to him. His relatives were so enraged that they intended to kill him. Had his mother died, he would very probably have been put to death, unless the tablet were restored. He was advised to do this, as it could be done for a consideration of one or two hundred cash. He gave the money to a relative, but that worthy, instead of ordering the tablet, as instructed, spent the money in wine. Meanwhile Tong-san's mother was growing rapidly better, and illness has flown from his home. Now his relatives have no more to say, but are inclined to think that perhaps he

HAS DONE THE RIGHT THING.

His mother has even expressed a desire of being a Christian, too. Tong-san witnesses for Jesus wherever he goes, and his one great virtue is faithfulness.

Mr. Pao, a lumber merchant, is a native of Ning-po. He has travelled extensively in China, also having been in Peh-k'ing for some time, where he came in contact with the foreigner, and learnt some fragments of the English language. Previous to coming to Chang-shu, he has had the Gospel presented to him by missionaries, but paid no attention to it, only saying that it was very good, at the same time not knowing anything about it. Last December he came to us for the first time. After having been here several times he became a diligent reader of the Scriptures. It is remarkable how much he knows after so short a time. He would come daily to Uang Chan-chu, who is now our evangelist, and ask about portions of the Book which he did not understand. He had given up his idols and rested on Sunday. He has even

ABANDONED HIS BUSINESS,

because rafts coming down the river sometimes require supervision on the Lord's day.

He expects to open a shop on the street. Foreign power is greatly feared here, and many would be glad to be called Christians, just to get the protection of the foreigner. Mr. Pao does not belong to this class. Recently almost all his money was in the hands of another lumber merchant, who, when the payment was due, refused to pay. Mr. Pao was distressed about it, as it would do him no good to go to law about it if he wanted to, as the other man had his money, and could use it against him. We said that God could influence that man to do the right thing, and we had some prayer together over the matter. In the meantime, the debtor learned that Mr. Pao was a friend of the foreigner. This scared him. He sent a man to call Mr. Pao, but he refused to go with the middle-man, until he had been promised that not a word be said about the foreigner. He did not want the

PROTECTION OF THE FOREIGNER,

and they would not use their power in his behalf if he did. By taking this stand, some people are more friendly toward us, and Mr. Pao has all his money. He has accompanied me to a near market, where he preached well, and he wants to go again. Mr. Orr-Ewing came to perform the baptism of Tong-san and Mr. Pao, and made the fourteenth of this month one of the happiest of days in my life. Still, there are others who make our hearts glad. Mr. Pao's wife and a number of women in her neighbourhood are anxiously awaiting the arrival of a woman to teach them.

Mr. P'eng, a tailor over sixty years of age, has been a regular attendant at our meetings since last March. He, too, has destroyed his idols, and he does no work on Sunday. His workshop soon had the appearance of

ANOTHER GOSPEL HALL.

Many who did not care to come to us and ask questions, went to him, and he frequently

while at work had crowds about him whom he would tell what he had heard here. His wife was soon as enthusiastic as himself. One whole night she had him tell what he had heard, "for," she said, "we have never heard anything as good as this before." I have never noticed amongst the Chinese such manifest affection as these two people have for each other. It is all the more beautiful because so rarely seen. This tailor still belongs to a union, which has some idolatrous practices. He does not want to be baptized until he has completely severed his connection with this union. He further wants to wait until his wife can be baptized with him.

Another tailor, by the name of Chu, has been impressed by the truth. Up to two weeks ago he was not able to read, but de-

children in the home-land, he has not enough faith in God to boldly face suffering, or even death. May God so strengthen his faith that he may be able to say with Job, "If He slay me, yet will I trust Him."

Our own teacher, Hsiong, had applied for baptism, but he gave no further signs of a new birth. I do not mean to say that he is not converted. He has a fair knowledge of some parts of the Bible, but is sadly lacking in respect to some of the first principles of Christianity. He is

EXCEEDINGLY CONCEITED,

but he may be saved for all that. The fact that his application for baptism was rejected may be fruitful of much good to him. Be-

DECEIVE THAT SPIRIT

by hanging an ear-ring in one of the boy's ears. This was to make the evil spirit think that it was only a girl, and he would allow the child to live. K'o-seng went to a Chinese school for a number of years, and reads and writes very well for a boy of his age. His mother became second wife of a man who had a wife and four children for which to care. This man paid little attention to K'o-seng, and the boy was soon in rags and looking very miserable. We had been looking for a boy of about sixteen or eighteen, whom we might train as cook. K'o-seng's father heard about it, and thought that K'o-seng might suit us. When we saw him we did not think him at all suitable. His cheeks were sunken, his clothes in rags; he was very



ITINERANT BARBERS.

siring to read the Bible, he got my boy, K'seng, of whom I will have more to tell, to teach him some characters, and he is progressing. He is a quiet, modest man, and

THE WORK OF GRACE

has evidently begun in his heart. He has given up his idols and Sunday work and comes to our services on Sunday as well as Thursday evening. It is with a mixture of joy and sorrow that I write about a Ien Sien-seng. He was formerly a necromancer, but when the truth of the Gospel took hold of him he abandoned the business and opened a school for boys. He only has six boys, who pay him very little. Further, he is obliged to teach seven days in the week, or he will have no boys at all. I believe him to be a true child of God, but like many of God's

sides a man in one of our out-stations, which I have never visited, there is still a gold-beater, named U, who comes almost every evening. He is wavering, but seems sincere. The Sunday question will, also, be a difficulty for him. He, like many others, has an idea that our God is mightier than other gods, and that He does very much for us. But the question with him is, Will He do as much for a Chinese?

It but remains for me to tell you about my boy Chang K'o-seng, whom I have already mentioned. His father died before this boy was born. His mother had two boys before him, but both died soon after birth. In order to keep the third son, she practised a trick which is common in this vicinity. As some evil spirit meant to deprive her of a son, she attempted to

dirty, and only thirteen years old! He proved to be quick and willing. But money was being missed, and everything pointed to him as being the probable pilferer, although we had no positive proof. So it was decided that at the end of the month he was to be pronounced too young. Yet he was not sent home. Moreover, as he was exceptionally bright and apt, I began to be attracted to him. After a short time other things were missing, but it was clearly evident that K'o-seng was not the culprit. We found the thief, and have every reason to believe that he had stolen the cash, too. K'o-seng evinced a true

INTEREST IN THE GOSPEL.

He would come to me with a New Testament or hymn-book, and want something explained. He wanted to be taught how to

pray to God, and committed hymns and Scripture verses to memory without anybody telling him to do so. One day when he said something which presumed that he believed in Jesus, I asked him whether he was a disciple of Jesus. His answer was no, but that he was a child of God. I soon found that he had the idea that Jesus had only twelve disciples. After a short explanation, I asked, "But, why do you say that you are a child of God?" He replied, "Because I believe in Jesus." I further questioned, "Is everybody that believes in Jesus a child of God?" Whereupon he unhesitatingly answered, "Yes; the Bible says so." When I asked what the Bible said,

HE QUOTED JOHN 1 : 12.

Another time, when somebody had told him he would not go to heaven if he died, because he had not believed many weeks, he came running to me and asked whether that was true. I said, "What does John 1 : 12 say?" When he told me, I asked, "Have you received Jesus, and do you believe on His name?" He answered, "Yes," and he went away quite satisfied, when I said, "Listen to the Word of God, and do not mind what others say. If you did not believe when you came in to me, and do believe now, you are saved."

Bear with me if I continue to write about this boy. He is the joy of my heart, and the

BEST IS STILL TO COME.

While we were sitting together one evening he asked me whether women could believe in Jesus. I said, "Of course Jesus came for women as well as men. Why do you ask?" His answer made me like him all the more.

It was, "I want my mother to believe." Some days later the lantern feast was on. As the procession did not pass their house K'o-seng asked whether his mother might have a bench in front of ours. The request was granted and his mother came. As the idol was approaching I wondered what kind of a stand K'o-seng was going to take, and I noticed that he kept his eyes on his mother. Other people were preparing to do obeisance, but that did not concern him. However, when his mother arose to make her bows, he shouted, "Mother, do not worship the idol,

IT IS WITHOUT SPIRIT,

it is without spirit!" With a most disgusted look, his mother turned to him, and told him to be quiet. Not long after, he went home, and there was told to worship the idols, which he refused to do. His elder sister said that the foreigners wanted to make a foreigner of him, and were rapidly succeeding. His mother threatened to sell him, but he told me that he wished she would carry out her threat. For this I mildly rebuked him. Ever since he refuses to go home on feast days. Neither would he go on his mother's birthday. When he was ill, we wanted him to be taken home to be cared for, but he did not want to go, as a good deal of idolatrous worship would be performed on his behalf. A few days ago he told me that his folks want him to leave us and work for somebody else. I said that he must do as his parents wished. Thereupon he burst into tears, and said, "If I must work on Sunday, I will not do it, but if I must not I am willing." I quieted him by saying that we would all pray for his mother, that she, too, may believe. Then she will not want him to work on Sunday.

He is eager to learn, and is making good progress. He is also growing fat and good-looking. Being only a child, he likes to play. As I do likewise, we sometimes play together. Formerly he was awfully afraid in the dark. So I would not let him lock the back door before night was well upon us, and instructed the others not to do so. He trembled like a leaf, but I was unmerciful. I told him when he goes he should sing a hymn, so whenever he went out he would shout "Jesus loves me" or "There is a happy land." By this time he is willing to go any place, and he can even do without singing a hymn.

Just at present we do not open the doors for public preaching. Negotiations for another place are pending, and we expect to be in a new house before the Chinese New Year

EXCITEMENT PREVAILS,

and the street elders are doing all in their power to hinder us. The Hsien mandarin seems to stand by us. We consider it all nothing but a scare, but there are rumours that some of the country people intend to come in, kill the seller, tear down his and our house, and drive us out. The seller is in Kih-an, and we feel quite secure.

From all that I have written you will readily see that there is much for which you can join us in praising God. I have seen a great change here in a year, and expect to see still greater things in another year. It is also very evident that we are in need of your prayers, being novices in a hard place, just where we want to be. It is not hard to go through the most trying experiences when we see victory ahead. The whole world, even His followers, thought that Jesus was vanquished when in truth He was the glorious victor. Yea, praise the Lord with me. Hallelujah!

Experiences at the Training Home, Jang-cheo.

BY MISS M. G. McLENAGHAN.

IT has been good to be here and enjoy the advantages of this Home so long, and yet I am very glad now of the prospect of getting out into more active work among the natives. With the language I have now, I feel that I could be doing more than I am to advance the cause of Christ in China.

During the summer Miss Blackmore (who came in March) and myself had Miss Cole's class of boys while she was away for a holiday, and on her return a class of little girls was given to us. We have much enjoyed teaching these little mites, and they have been most patient and good in listening to our stumbling sentences. We pray that the Lord may be pleased to bless our efforts, weak though they be. More practice in talking is my greatest need now, but doubtless I shall get that in the near future.

You may have heard that I have been designated to Han-chong. The place is in need of workers at present, as there are only two young ladies, Miss Gould and Miss McQuillan, in charge of all the work. The others have had to leave through ill-health. Mr. and Mrs. Easton are returning there at once, and it is with them I expect to travel. We shall probably be starting next week.

Mr. and Mrs. Pearse give me very glowing accounts of the pleasures and privileges connected with the work in Han-chong: they worked there for many years. Though I do not by any means look forward to "a bed of roses," the prospects of many physical comforts and temporal advantages, such as they tell me of, are not objectionable. I didn't expect anything half so good, but it is just like our

Lord—from the beginning He has done exceeding abundantly above all that I asked or thought.

The joy and love and blessing of this first year in China is past telling. Nothing but goodness and mercy have followed me, and the tokens of His love and tender care are numberless. The success in study, the perfect health He has given me, the many loving friends He has raised up, and His own blessed, loving presence, more real than ever before, are subjects of continual thanksgiving. Nothing less than all one's life and powers is sufficient return for such blessings as He showers upon us. I am glad the Lord led me to China. It is so blessed to have the assurance that we are in the very place of God's own choice. During the year He has given me many seals of His approval, and He has taught me much about Himself that I did not know before. This year, with our beloved Miss Murray, has been a blessed preparation and training, which I suspect I much needed before going out into the work. She is one of the Lord's choice ones, and she is a daily channel of blessing from the source of all blessing.

We are asking the Lord to provide money for the waiting ones at home; and that the Lord will enable them to realize that their "times are in His hand." His times and His ways are the best.

We were much saddened the other day to find one whom we supposed to be the most reliable member of the church here in very grievous sin. He has been a Christian for ten years, and is our tailor. On Sunday night Mr. Pearse went unexpectedly into his shop, and found him and all his helpers working as on any other day. It came

as a thunderbolt upon Mr. Pearse, who had the utmost confidence in this man as a true follower of the Lord. A short time since he was made a deacon of the church here, but now he must be suspended from that office for a time at least. With a few exceptions, the native Christians in Iang-cheo need a higher standard of Christian life. We are praying earnestly that there might be a stirring amongst them, for, while they are dry and cold, there can be little success in work

among the heathen. There could not be more earnest, faithful missionaries than those in Iang-cheo, and yet the work almost seems standing still: the results of all the faithful sowing are comparatively none. But, according to God's Word, they must come. We long that it shall be soon, for the time is so short. The dear workers here will much value prayer that their faith fail not, and for the native Christians, that they may be real lights in this darkness.

A Chinese "B.A."

BY REV. E. F. KNICKERBOCKER.

"HE . . . now preacheth the faith that he once destroyed." Gal. 1: 23.

Mr. Zi was born in 1858 in the district city (county seat) of Ning-hai, in the province of Cheh-kiang. At a very early age he began his studies, which he pursued without intermission up to four years ago. In the year 1868, when Zi was about ten years old, the China Inland Mission opened a station at Ning-hai. The first to believe the Gospel in Ning-hai was an old woman (who is still—in 1897—living). This woman was a well-to-do widow, and became a very zealous worker for God. On her own account she went from house to house throughout the city, presenting the Gospel to the best of her ability and pleading with the people to turn from idols and serve God.

When Zi was about fifteen, having already gotten well started on his way as a scholar, and being

A THOROUGH CONFUCIANIST,

he first heard the Gospel, and heard it from the lips of this old woman. She had entered the court where he lived and was speaking to a small company of women and children that had gathered upon her arrival. But the Gospel did not seem like a gospel to young Zi, and being presented by a woman—a comparatively ignorant woman, too—he despised the message and sought to injure the messenger. He tried to get some other boys to join him in beating the old woman, but they rather liked to hear the strange things she said, and refused to help him. Then he got a club and posted himself outside the gate, in order to beat her as she went out; but, as she went out, the

STRENGTH ALL FORSOOK HIS HANDS,

and the cudgel fell to the ground. This gave him a fright, but it did not turn him from his course; he still despised Jesus and His followers, and spoke against them whenever he had an opportunity. He went on his way as a Chinese student, and gave no thought to the doctrines the old woman had preached, excepting to try to refute them. He did not go near the chapel, and made no friendships with those who trusted in Christ. Thus about eighteen years came and went before he heard the Gospel again. By this time he had obtained his B.A. degree, and was working hard for the next. More than this, he had learned to gamble, and to become a slave to opium, the great curse of China.

One of the friends of his youth, an ignorant wood-carver, had gone to Shanghai to work at his trade. Though one was a B.A.

and the other not even an A B C scholar, they thought much of each other. Not long after going to Shanghai, the carver became interested in the Gospel.

IT JUST SUITED HIS NEED.

He became an earnest enquirer. But he was not satisfied to go to heaven alone; he thought of his friend Zi, and longed for him to learn the way of life. At the first opportunity he sent Zi a letter (written by a friend), telling him of his new-found faith and exhorting him to attend the chapel in Ning-hai, and learn about the true God and the Saviour of men. Upon reading this letter Zi was in a great rage. He thought that some designing "foreign devil" (as he termed foreigners) had succeeded in turning the head of his unlettered friend; so he determined to go to Shanghai to warn him of his danger, and to put him right if possible, supposing that all that was necessary was to expound a few of Confucius' teachings to his friend. He went, and did not return home again for six years. Before Zi reached Shanghai, the carver had obtained the peace of God and become

A NEW CREATURE IN CHRIST JESUS;

and when they met he was well prepared for the battle, being determined in his heart that he would bring his friend the B.A. to Christ. They met—the Confucian B.A. and the simple carver. It was another version of David and Goliath. Zi had spoken but a few sentences when he found his lips closed, and was listening with astonishment to the wisdom of his unlearned friend—"the wisdom that cometh from above." How could he answer the carver about things of which he had neither heard nor dreamed? He was silenced, but not convinced.

From this time he set himself to studying the Bible and other Christian books; not that he might become a Christian, but in order to understand this subtle system of doctrine that had so captivated his friend, hoping that by understanding it he could more easily refute its teachings, and in the end save his friend. During the next few months he spent most of his time at Hang-cheo, the capital of his native province, studying for his next degree, but he often went to Shanghai and visited the carver, hoping to win him from his new-found love.

When at Hang-cheo among his student friends he kept his Christian books

IN THE BOTTOM OF HIS BOX

most of the time, fearing that they might see them and think he was being influenced to

become a Christian. He had not read Christian books very long until he found that the teachings of Christ required one to live a more holy life than did the teachings of Confucius. This, added to the exhortation of the carver, led him to give up gambling. How could he exhort his friend to live a better life while he himself was living even contrary to the teachings of Confucius? This also led on to the breaking off of the opium habit, which he did more by force of will than by the use of medicine. But all this time he was going about to establish his own righteousness, and had not even thought of submitting himself to the righteousness of God—the imputed righteousness of Jesus Christ. Still he had no power with his friend the carver, and had no peace in his own heart, while his friend

WAS FULL OF JOY,

and had great power over him. This led him to despise himself. For many months he was in a most miserable state. At one time he decided to become a Buddhist priest; but on remembering that Confucius spoke against idols and the Buddhist religion he changed his mind. Then he had to give up studying for another degree, as his brain seemed to be affected. His friend the carver had been keeping a careful watch over him and hailed this time with delight. He arranged to have Zi become the teacher of a small school in connection with one of the missions in Shanghai. Zi agreed to undertake this work with the understanding that he was not to be considered an enquirer. He did his work faithfully, teaching the books that were assigned him. This brought him into a different sort of atmosphere from any he had ever breathed before. Daily he saw the life of the missionaries. He roomed with the carver and saw his untiring devotion in prayer and his zeal in speaking to those who came in his way—even seeking out people to point them the way of life. The carver took advantage of the presence of his friend to learn

TO READ HIS BIBLE,

and they spent many hours together over the Word.

At prayers morning and evening Zi refused to kneel, and to all appearances took no interest whatever in the matter of religion.

As the months went by, a change came over the B.A.—a change he fought against. By comparing the lives of his Christian friends with those of his heathen friends, he became disgusted with the old line of things. But this only drove him to despair. He

wanted to get away, and asked that another teacher be gotten to take his place. He tried to pray in secret, even kneeling in prayer; but this brought no peace. He became almost insane. He even contemplated taking his own life; but he thought the teachings of Christ might be true, and feared the consequence of putting an end to his own life. There was nothing left for him to do but to go to his carver friend and ask him to pray for him. When he told the carver his state and asked him to pray for him, he thought the carver

HAD LOST HIS MIND;

for no sooner had the carver heard his story than he began to laugh and to weep and to praise God. This angered Zi; he not being able to understand it. He refused to kneel with the carver; but the carver told him that he would never obtain peace till he was willing to kneel and confess Christ before men. Several more days passed in this way. Finally, one day Zi saw Jesus on the cross; nailed there because of Zi Li-ky'in's sins. This was enough; he kneeled with his Christian friend and begged God to pardon his sins for Jesus' sake. The peace that floweth

as a river swept into his soul, and he was whole from that hour.

About two years ago, in Shanghai, he was baptized and united with the church of which the carver is a member. He chose the last day of the old year as the time for his baptism, signifying that he had

DONE WITH THE OLD LIFE.

He chose a new name, corresponding with the new year and the new life. Soon after this he became Professor of Chinese Classics in the High School of the American Presbyterian Mission at Hang-cheo, a position which he still holds. He felt too weak to venture home, and remained away till this summer, when he came and spent two months at Ning-hai. He was in our home often during his visit, and we enjoyed fellowship with him. We found him a very humble, earnest Christian.

During his visit he received much petty persecution at the hands of friends of his old life; but it only made him stronger in the Lord and gave him better opportunities of witnessing for Christ. One of his friends, an elderly man and a scholar, is now attending church regularly. Another friend, whose

home is about fifteen miles west from the city, visited us with Zi and gave us a very warm invitation to come to his village and make his house a preaching place. When asked if he knew much about the Gospel, he replied, "Zi is I, and I am Zi. What is worthy of his acceptance is surely worthy of my consideration. You may reckon me an enquirer."

Zi is now able for further study, and could go on for a higher degree, but he said to me, "Worldly honours and degrees have

LOST THEIR ATTRACTION FOR ME.

I desire only to receive the 'well done' of my beloved Master."

One Sabbath afternoon, in our chapel, Zi told the story of his conversion to a large and intensely interested audience. This story I have written from memory, hoping that it may serve to interest others. It shows that "the Gospel of Christ" is just what Paul claimed it to be: "the power of God unto salvation to every one that believeth," no matter whether he be yellow, red, black, brown or white. It shows, too, that this Gospel has power over the lives of the literati of China.

The Sheep Hearing the Shepherd's Voice.

BY MR. STANLEY P. SMITH, OF LU-AN, SHAN-SI.

ON August 18 we had five baptisms here, and I proceed to give you an account of the way in which these five were led to faith in Christ. Paul Liang is a photographer, and a native or, put in an English way, Paul Liang, is a photographer, and a native of Canton Province. Some time ago, when in An-huei Province, some one in his hearing let drop the remark that the Roman Catholics did not worship Jesus. Now the Protestant religion is in the mind of the Chinese usually connected with Britain, as Roman Catholicism is with France, and without enquiring as to whether the statement was true or not, he argued thus: "If France, which is so near to England, does not believe in Jesus, but only in 'the Lord of heaven' (which is the term Roman Catholics have for God in China), then it is plain 'Jesus' can't be true—the true God—if the Lord of heaven be God." In time he

CAME UP TO SHAN-SI

and to the prefecture of Lu-an. He got some small books from here, and used to like to look at them—and was at any rate convinced in his mind that God was true and the idols false, though he knew not the Lord Jesus as yet. In the tenth month of last year he photographed baby. Afterwards an American came along, and also photographed baby. On his sending in his photo proof to Mrs. Smith, she said it was not good, and she didn't want any, because an American gentleman had come and taken a better one. He went home thinking to himself, "Well, these Jesus religion people

ARE DIFFERENT FROM OTHERS;

they say just what is in their hearts. I would never have thought of saying that for fear of giving offence." After this the Roman Catholics sent for him to take a photo. And there, enquiring into things, he found that they did believe in Jesus. However, he made up his mind to come amongst us, because he said he knew the conduct of the people of the Jesus religion was better than that of the people of the "Lord of heaven religion." He then came to worship here, and the first sermon he heard was from Psalm 51. "Behold, Thou desirest truth in the inward parts." The truth cut him and made him feel uneasy. On going home he passed by our shop on the east street, and Elder Fan asked him what he had heard, and he told him. "Well,"

said Fan, "have you got that?" "No, I haven't," was his reply. However, he bought a Testament and determined to obey God. In reading the New Testament he was struck with the miracles of our Lord, and thought to himself, "If the Lord could do such miracles couldn't he cure me of my opium craving?" and then and there he gave up opium smoking right away. But he was a very heavy opium smoker, and hadn't faith to go without opium altogether, so he determined to eat opium and gradually decrease the amount. This was in the first month of this year (Chinese). The exact day being February 10th. From that time he and his assistant began to be constant attendants at the Gospel services. He bought a whole Bible, and began to diligently study the Word of God. After a while he went to another district, and there we heard

GOOD TIDINGS OF HIS WALK

and the testimony he was giving for Christ. About two months ago he came back to Lu-an and wanted to stay on the premises for a while to learn more of the truth. By this time he had knocked off his opium to a little, and we exhorted him to give this up at once and put his case into the hands of the Lord. He did so, and after suffering two days from weakness and depression, this passed off, and he was clear of opium altogether. Another thing we mentioned was tobacco. However, he used to sooth his conscience with saying it was no sin—moreover, to give it up might hurt his business. However, one day he thought, "What good and benefit is there in it? I'll give it up." But, to his surprise, he found he couldn't. A Christian exhorted him to pray, but he thought, "No, I can't pray, for if I pray about it of course I can't smoke again." It was only a little while after that that the Lord touched his heart, making him gladly willing, and since then he

HAS NOT TOUCHED TOBACCO.

However, still his opium tackle, pipe, lamp, etc., were in his possession, though wrapped up in a bundle, waiting to be used. He knew that to give them away would be wrong, still more to sell them. The one article he thought of keeping was the lamp—a handsome one, which had been bought before he took to opium smoking, and which



MISS E. E. ROEHL, CHICAGO, ILL.

Sailed on September 25th, 1897.

he used with his photographic apparatus. He was pointed to 1 Sam. 15, how that Saul spared of the best of the sheep and things, and would not utterly destroy Amalek (the well-known type of the flesh). These things had all ministered to his "flesh." What was he going to do? His mind was soon made up—smash them, though they were worth over ten dollars. So we settled a day, August 16th, for the smashing. After gathering together he brought all the tackle, bowls, pincers, pipes (opium and tobacco), lamp, etc., and placed them on the flag stones. We stood round, and after singing, exhortation, and some touching prayer,

WHEN MANY WERE BLESSED,

and one unbaptized one (long a slave to tobacco) determined to give up his pipe, Liang took a heavy coal hammer and soon reduced these instruments of sin to unrecognizable shapes, after which they were thrown down a dry well. He was baptized two days after.

LIANG UEL-TSI

was first interested by reading an invitation nailed up over our outside door, which invites all to come and hear the Gospel; by which men may be justified before God, and become holy. After he went to the shop and heard of the truth; also he had a tract given him. He came into the city again on last year's fair day, and there he met us preaching on the street, at which time he decided to turn to God. That was in the seventh month. In that month, the third Lord's day, he came to worship, and stopped the whole day

WITHOUT TAKING FOOD,

drinking in what was told him by Elder Lin and others. He went home, took away his idols, and plastered up the niche in the wall where they had been, making it level with the wall. For nearly three-quarters of a year he kept on coming, and then about three months ago he came here as cook in the native kitchen. It was after that he had revealed to him Jesus as his personal substitute and Saviour. He lives a lowly, humble life, adorning the doctrine, to the praise of God's grace. His wife, who was much opposed, is more approachable now, and his boy is (D.V.) soon coming to school.

TIMOTHY SHAO

was first struck with the inscriptions on the door of the "shop," two of which said the place was an "exhort the world hall" and "exhorted men to repent." One day he went in and heard Elder Fan and the native cook Uang say that the gate of grace had been opened. God had sent His Son to redeem men from sin, and whosoever believed in Him could be saved; then, too, he heard of our ruin in Adam by the fall, that we are "shapen in iniquity" and can't in ourselves be good before God. He was intensely struck with all this, bought some small books, and made up his mind to "enter the path." His personal appropriation of Christ took place when he heard others preaching at the shop, pressing a present Saviour for present acceptance.

His father and mother were violently opposed to his coming to our shop, his mother telling him he had been bewitched. One day he said, "In other things I will obey you (speaking to his father), but if you should kill me for going, I cannot but go to worship God." Meanwhile the joy of the Lord filled his soul so that, as he said, in eating, working, and in his sleep even—in dreams—his mind was always on the Lord. In February of this year he began with Chi-fah, one of our brightest members (of the same village as Shao) to hold

MEETINGS IN HIS VILLAGE,

and on one day two families put away their idols. He had since been used of God to be a blessing both to his father and mother, who now profess belief in the Lord, the mother having unbound her feet, and has been a help to those professing faith in his village in exhortation and by example.

SARAH UANG

is Chi-fah's mother. In the sixth month of 1892, Chi-fah put away his idols, i.e., paper idols (afterwards he broke up an iron idol in a river bed, and threw it down an old well). His mother, at the middle of the year, wanted to paste up fresh idols. At this Chi-fah was so sad that he couldn't eat, and seeing this his mother, who loved him dearly, would not insist on it. However, she continued worshipping her ancestors secretly, until last year, 1896. Meantime her son's consistent Christian life and words were gradually telling on her, and she came to the conclusion that to worship secretly wasn't an open deed, belonging to the light, so she gave it up. That year, too, she gave up the use of spirits and opium, both of which, however, she only occasionally took in great moderation. She had no difficulty in believing, objectively, that Christ died for her on the cross, but the subjective consequent separation from the world was the difficulty. She dearly loved tobacco, and thought too much of the good opinion of her neighbours to unbind her feet and say good-bye to the fashions of the world. She, like Liang, tried to give up tobacco in her own strength, but she found she was a slave to it. On March 9th of this year

THE HOLY SPIRIT

touching her heart and she has never smoked since. Her little grandson, being healed of an illness in answer to prayer at this time, strengthened her faith. On April 15th Timothy Shao was in her room, and, pointing to a picture of our Lord on the cross, asked her if she had noticed it. On replying, "No," he told her what it was, and explained about the Lord's sufferings. After he had gone she got up and looked at the picture, but she couldn't endure it, the thought of the Lord's sufferings making her weep, while she said within herself, "Did the



MISS F. E. L. SUTTON, BELLEVILLE, ONT.

Sailed on October 11th, 1897.

Lord Jesus give his life for me, and I can't unbind my feet?" They were soon unbound after that, and, although old, she testifies they are far more serviceable than when bound. At that time the Lord suddenly took away a troublesome affection of the tongue and mouth, which has not since returned. Her case is a cause for praise. Of course Chi-fah is filled with joy because of his wife's unbinding her feet, and professing she wants to go the same road with him. The wife had made up her mind to unbind her feet when her mother-in-law did, but the one who took her socks to her dropped one on the road. Meanwhile her own father and mother persuaded her not to unbind them; then it was "of man," now we trust "of God."

RUTH CHANG

came to do flower work for which Mrs. Studd had sent an order from England. At the same time a Mrs. Sung, Chi-fah's elder sister, was with her, doing like work. Mrs. Sung had heard the Gospel from Chi-fah, and although she had not herself fully given her heart to Jesus, she exhorted Mrs. Chang to do so. Mrs. Chang wouldn't hear of it, and used to mock her when she prayed night and morning. But gradually, as she kept hearing the truth at worship in the public meetings and from Mrs. Smith in the women's meetings, her antipathies grew less and her sympathies with the truth greater. The important question of separation from the world, and counting the cost, was the point where she held back. In the matter of unbinding her feet,

she said she was a widow, and had not full freedom, as her brother-in-law and other relations ruled her matters. In other words, it was

"RELATIONS" VERSUS CHRIST.

On the 9th of the Chinese sixth month last year the text in the chapel was, "When it was the good pleasure of God, who separated me even from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him . . . immediately I conferred not with flesh and blood." This was at morning service. By mid-day service she appeared with unbound feet. Her feet were sore for a bit, more so than most, but she soon got the use of them, and finds them far more serviceable than before. She is not thirty yet. About two months after, a fearful storm was raised against her by her people. She was called before her village elders and had to

FACE THE WHOLE VILLAGE

but the Lord stood by her and brought her through, though a villain of a nephew beat her badly for "disgracing the family name in following the foreigners." Her strong points were uprightness and hatred of shams; her weak points, pride and temper, but of late grace has much overcome these—she has been bold in her witness of God, and of His Christ, and we all thought the time had come for her to be baptized into His name. Please offer one prayer for these five.



MISS E. E. BENNETT, Toronto, Ont.

MISS L. I. WEBER, Buffalo, N.Y.

MISS M. MACDONALD, Toronto, Ont.

MISS M. E. STANDEN, Minesing, Ont.

MISS E. E. TILLEY, Toronto, Ont.

Sailed on January 8th, 1898.

MISS M. MACPHERSON, Philadelphia, Pa.

Visit to a Sacred Mountain in Si-ch'uan.

BY MISS M. NILSON, OF KIA-TING FU.

IT is a week ago to-day since we returned from Mount O-mei, the famed and sacred mountain of Si-ch'uan. Miss Ness and myself spent three weeks there. We hired a room at the foot of the mountain, in a temple called Kuang Fuh Si (temple of extended happiness). The air was delightful and cool. This mountain is said to be

ELEVEN THOUSAND FEET,

above sea level. The place where we stopped is about three thousand feet. The scenery all around was magnificent. Alas! that the temples and idols should occupy the grandest places God has made! Let us rejoice in the hope of a better time, when Christ shall take full

possession of everything. In the beginning of July Miss Ness and I left for Ts'in-shei, an out-station ninety li from Kia-ting. It is not a year since this city was opened by a native evangelist. We intended to spend two weeks there, teaching children and women about Jesus, but I was only permitted to spend one Sunday at that place. Several women crowded round us when we went on the street. The Gospel hall was also

CROWDED TO THE FULL.

It was a great disappointment for us both that I had to leave the next day on account of my eye, which began to be very painful the day after our arrival. I waited three days, thinking it would be better,

but, seeing I could not improve it, I decided to leave for Kia-ting and see the doctor. It was well that I did not stay longer, for my eye needed careful attention. It is now almost well again. About a week later Miss Ness also came back, sick with fever. The doctor seemed puzzled at first. He thought she was in for brain fever. We were thankful to find that it was intermittent malarial, which, of course, is a great deal easier to get over. However, she was pretty bad. Her temperature went up to 106, and we realized

THE LORD'S POWER

in raising her up again. As soon as she was able to be up again, the doctor advised her to go to the mountains. This is why I had to go, because she needed someone to help her. She is now quite herself again. I do not remember if I told you before that Miss Ness started an orphanage shortly after the riot. She seems specially fit for this good work. At present she has eight girls, adopted as her own; besides, there are eight other children belonging to Christian parents. Four of these girls have confessed Jesus, through baptism. I should like to ask your prayers for Miss Ness and her school. We hope that these girls may be the means of spreading the Gospel to their less favoured sisters.

The time I spent at Mount O-mei

WAS VERY BENEFICIAL,

both for body and mind. I also met several women to whom I had the joy of showing the way of salvation. The last Sunday I was there, while I was teaching the servants, two women came forward to listen. When I had finished, one of them told me that, three years ago, when I was staying there for a few days, she heard the Gospel then. I was glad to meet her and lead her on further. She accepted a few tracts, and said her nephew, who was with her, would read to her. At certain times of the year this mountain is visited by pilgrims, who come from distant places. They climb to the top, and visit all the temples on the way, and make prostrations before the chief idols in

each temple. This is the way they hope to obtain happiness in the next world. Dear friends, you know how to obtain eternal happiness without going a long distance for it. Have you ever thought of their great need, and who is to meet this their need? I hear you say, "God is not willing that any should perish." He gave His only begotten Son, the best He had, in order to save the lost ones. I feel constrained to ask you, dear friends, Have you given all you have for Jesus? Have you given your sons or daughters up for God's Kingdom, in order that the lost ones may not perish? If not, they will go on in their ignorance, seeking for the happiness you know about, and never get it. Ah! dear friends, we have a vast harvest field before us, and we will, by God's grace, do our best to gather in His chosen ones, but will you not

COME TO HELP US

in this blessed work? If you take a share in the toil, you shall have a share in the joy afterwards. "If we suffer, we shall also reign with Him."

My time has been pretty well occupied since coming back from the mountains. There is a lot of sickness among the natives this fall, and although one cannot do much in the line of dispensing medicine, people are coming round constantly asking us to cure their various maladies. I have

GOOD TIMES VISITING

the women in their houses, and have many opportunities to make Jesus known. Last week we opened an evening school for women. Some of Miss Ness' girls are helping us in teaching them. We feel that they are making some progress, although the most of them are very slow. We are thankful that they are willing to come at all, because, as a rule, it is difficult to get women together at regular times. Our Sunday services are well attended. A few are coming forward to confess Jesus as their Saviour. These all depend very much upon our help by prayer and supplication.

The Story of Liu Ta-ie.

A CHINESE BILLY BRAY. BY MISS F. BOX.

LIU TA-IE is a young man who was converted in Iang-cheo about four years ago. He lived at a farm house outside the West Gate. It was built of mud, was little better than a hut, and had three rooms. The roof was thatched, and the house crowded, having in it thirteen persons, of whom this man was one. His wife and his father had lately died, and he was a very great sufferer from an incurable complaint. At times this complaint got worse, and his friends then gathered round him, telling him the different cures for it. What seemed to him to be the most feasible one was, "Go into the city and buy incense and candles, and light them before a certain god, and he will show you

WHAT MEDICINE TO USE,

and will help you." The poor sick man struggled wearily to the city, and bought his incense and candles. As he turned back, he saw a very pleasant looking man, who said, "I say, friend, come and sit here, and have a rest and a cup of tea. Here is something worth listening to." And the poor man, because he was so tired, went in to rest. That place was our Jesus Hall, and that bright-faced man was our evangelist, a converted farmer, who gave the winter months, when not at work at the farm, to preaching the Gospel. He told Liu Ta-ie about Jesus, and recommended him to Jesus as the Great Physician who could save his soul. The man

listened all the afternoon, and the Holy Spirit took hold of him and convinced him of sin; and there and then he said he would like to enquire further into the matter. The Chinese are very cautious. They like to

ENQUIRE INTO THE GOSPEL

before accepting it; but it will bear all their enquiry.

Our evangelist came to us and said, "Pray for a man named Liu. He is coming next Sabbath day to hear the Gospel." Liu came in on the next Sunday, and I was not very favourably impressed with him. He was dressed in sackcloth and deep mourning. The Chinese, moreover, do not apply much water to their face, or at any rate he did not; and he looked a very deplorable object. His face was partly covered, and he kept his eyes down. He was blind in one eye, and the other was badly affected; but I did not know that at the time, and his appearance went against him. When they came to pray he did not kneel down, because he was so badly afflicted, another thing I did not know. When he was going home our evangelist said, "Don't you burn that incense." A week or two after our evangelist went down to his home to see his surroundings, and find out what he really thought of the Gospel. He then saw the same incense on the shelf, and said, "Put that under the pot." But Liu Ta-ie said, "No, that is a witness. My neigh-

bours recommended that, and I leave it to show I am not going to use it,

BECAUSE IT IS NO GOOD.

The rats have eaten the candles, and the incense is to lie there, dust and all, as long as it will lie there."

Liu Ta-ie went on growing in grace. Later on he said, "The Lord has saved my soul, and I do want Him to come and take me, because I am such a sufferer." But the evangelist said, "You will have to look higher than that. Perhaps He wants you to be a light among your neighbours"; and Liu Ta-ie went out with new hope in his breast. He was quite an uneducated man, and could not read a character; but we do not allow that state of things to exist long with people when they are enquiring into the Gospel. So day after day, when he came into the city, the cook, or one of us, or the evangelist gave him a lesson; and very soon he could read in

THE GOSPEL OF ST. JOHN,

and he took a very great interest in the hymns and the Catechism. He did not keep it to himself, but took it to his farmhouse and dealt it out there; and although he was not the head of the house, he came second; and so he took family prayers every night. Three or four big, grown-up men would

come and sit by him evening by evening, and repeat after him,

"Jesus loves me, this I know,
For the Bible tells me so."

He says, "I cannot aspire to preaching, but I can teach them the hymns I know." Further, to-day in that house, all the idols are down. The family have not all turned to the Lord, but we have great hopes of them. The first time I went to them they would not have me near the place; but soon they were getting afternoon tea ready for us; and now, too, we often get dinners from them. Sometimes we would rather be excused from the dinner, but we are very glad of the kindness.

Next door, a friend of Liu Ta-ie is converted, we think. This friend works for a farmer. Some of the farmers are pretty severe, and they do not like to see the people employed by them wasting their time. So when Liu Ta-ie went to his house, he would take the plough or shovel, or whatever implement the young man was using, so that the farmer could not have a word to say, while we helped him a little with his Christianity; and that young man is going to be baptized soon.

As Liu Ta-ie was going into the city one day, having a hole in one of his boots, he sat down under one of the gateway arches that an itinerant leather merchant might repair it for him. As usual he bore

HIS TESTIMONY FOR JESUS,

and whilst the man was sewing the boot he told him the Gospel. Now if you saw this Liu Ta-ie once you would remember him, he is so disfigured. His looks do not recommend him. A few months after the last incident, he and our cook went down into a

village where the Gospel had never yet been preached; and after they had preached, a woman called them in and gave them some tea, afterwards preparing dinner for them. She said, "I just want to tell you some good you have brought into my life. I know that man (Liu Ta-ie) from a description my husband gave of a man who told him some new doctrine. My husband, who used to beat and use me most brutally before, has been a changed man ever since; and so I have prepared you your dinner."

One day Liu Ta-ie came to us and said, "I have a plan in my heart." Sometimes the Chinese come and say this, and we expect the next thing to be, "Can you lend me a dollar?" But the plan was, that the Lord had told him

HE WAS TO BUILD A CHURCH.

This poor, maimed, disfigured man was to build a church! But he said, "Lord, I will build a church; but you will have to give me a plan, and tell me where to get the money, and how to build the church, and tell me all about it. And the Lord said, 'You go to the West Gate, where the Chinese Girls' Boarding School is, and ask them to let you carry the water.'" It happened that this man had not been strong enough to carry anything before; but he trusted the Lord for strength, and went off and got permission, and obtained for the work one dollar per month, which is about half-a-crown according to the present exchange. "It would take a lot of half-crowns to build a church," you would say; but it was not such a building as you have. He had to take about one-third of that dollar to buy his dinner, and he put by two-thirds towards the church. We told him about Billy Bray, of whom we had been reading; and presently he came with a

NEW IDEA IN HIS MIND.

He had found out what our water came to every month (about two-thirds of a dollar), and he said, "You will put my money down in a little book, and reckon it up at the end of the month." The Lord told us we might employ him as our water-carrier. Moreover, Liu Ta-ie made his plans, and reckoned up how much the rafters of the church would cost. The walls were to be of mud, and the roof of thatch. He went round and stipulated with his heathen neighbours to give him some help; and through his influence and life he got all the help he needed. One brought all the mud, another promised all the grass for the thatch, a third promised to bring along all the grass, and others gave help in various ways. So the work went on; and the other day I got a letter saying that Liu Ta-ie's plan had grown into a holy temple for the Lord. The church has in front of it, in golden letters, the words, "Jesus Hall" in Chinese. Liu Ta-ie picked out his best piece of land for the Lord—the piece that has two frontages. The church was consecrated to the Lord, and he wrote out the deeds and handed them in to our foreign superintendent. Then some one said, "Is there any debt on this church?" The debt was found to be thirty-five cash (thirty cash going to a penny), and that was soon handed out of some one's pocket, and the church put out of debt. Crowds go there every day. Some one said, "No more work for Liu now?" "Oh," he said, "that church will not be big enough long. I am going on now to have it enlarged."

This is an ignorant, maimed, poor specimen of a man; but his heart is burning with love for the Lord, and he is faithfully carrying out the ministry of reconciliation the Lord has committed to him.

First Impressions.

BY MISS FLORENCE E. L. SUTTON.

WHEN we landed in Shanghai we could say from our hearts, "Praise God, from whom all blessings flow." He had been so good to us, and kept us in safety all the way. We reached Shanghai on the Saturday evening, just in time for the prayer meeting. What a nice home it is! Everything so well arranged, and every one so kind. Having such a place to go to must have been a comfort to many a Missionary. I had to wait ten days in Shanghai for an escort. It was nice to meet and get to know some of the Missionaries, whose names we so often read in the prayer lists and "China's Millions." On the 21st two parties arrived, one from England and one from Australia. The home was full, and was soon a scene of bustle and liveliness, every one packing and unpacking their trunks, getting into Chinese dress, etc. On the 23rd five of us, in charge of Miss Reid and Dr. Cox, started for Iang-cheo, and got as far as Chen-kiang. Miss Reid had sprained her foot and could not go any farther with us, but followed us to Iang-cheo a

few days later. We do long to be able to speak to the people around us. At present we are tongue-tied, and can only pray and try to live so that Christ may be glorified in this time of waiting and preparation. We have a good home here, and Miss M. Murray, Miss Clough, Miss King and Miss Cole do all they can to make us happy.

We all enjoyed our first Sunday here. At 9.30 a.m. there was a communion service. Mr. Pearce conducted the service. At 11 a.m. there was a service for all who chose to come. There was a good attendance. A Chinese preacher led the service, and I think it must have been a good sermon, as the people all seemed so interested and attentive, and to enjoy following him in their Bibles and hymn books. It did our hearts good to watch them. After dinner there were Bible classes for men and women separately, and in the evening a Gospel meeting. There were also meetings at the West Gate, and also at the South Gate. The people of Iang-cheo have the opportunity of learning the way of life,

but, considering the number of people in the city, very few seem to be at all deeply interested in the Gospel. They do, indeed, need our prayers; and I suppose that many cities are even worse than this one.

I went to see Miss C. Murray at the West Gate. She has a day school there for boys, and she has also two little girls, five years old, whom she is bringing up. They sang several hymns quite nicely, and chattered away to us. I was sorry not to be able to understand them.

The time passes so quickly here that there is not much time for writing. We have two Chinese lessons a day, one with a Chinese teacher and one with Miss Clough. We also study about three hours alone. We would like a few more hours for study, but as there are only twenty-four in a day and night, cannot very well have them. Prayers, meals and a daily walk come in at intervals, and when the supper bell rings we often wonder where the day has gone.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER III.

5. CONTRARIES SUGGEST CONTRARIES, OR OPPOSITES SUGGEST OPPOSITES.

TO the generality this principle is not so useful for the purposes of memory as that noticed in the last letter. It is, however, noticed by all psychologists, and therefore ought not to be passed over in silence in any system of memory which claims to be founded on psychological principles.

Besides, there is another application of it of immense importance in every life. We ought always to make our troubles a means of suggesting our joys and leading us to think of them, and our evils a means of suggesting our blessings and leading us to think of them.

It is difficult to estimate the loss many suffer through not doing this. The less evil is thought about, the less it injures. The more blessings are thought about the more they benefit.

Each time we make our troubles a means of suggesting our joys and our evils a means of suggesting our blessings we help to form the habit of doing it. Each time we do not we confirm ourselves in the habit of not doing it.

1 Father, I know that all my life
Is portioned out for me;
The changes which will surely come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

2 I ask Thee for a thoughtful love,
Through constant watching wise;
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

3 I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

4 Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For Him on whom I wait.

5 Briers beset our every path
Which call for watchful care;
There is a cross in every lot,
A constant need for prayer;
But lowly hearts that lean on Thee,
Are happy everywhere.

6 I ask Thee for the daily strength
To none that ask denied;
A mind to blend with outward life,
Whilst keeping at Thy side;
Content to fill a little space,
If Thou be glorified.

6. A PART TENDS TO RECALL THE WHOLE.

"The parts of any total thought, when subsequently called into consciousness, are apt to suggest immediately the parts which were proximately related, and immediately the whole of which they were co-constituents."—Dr. Reid.

The fact here noticed may be used with great advantage:

(1) In reference to new names and strange words. The first letter will often recall the name of a person or thing. The first syllable will nearly always do so. Where a whole name or word cannot be compared with anything, because nothing similar can be found, then compare the first syllable with something. That will generally suffice, provided that care has been taken to let the mind grasp the word as a whole.

(2) In reference to poetry. There will seldom be any difficulty in learning poetry if care be taken (1) that the mind grasps the whole of each verse separately, (2) that each verse be connected in thought with the preceding verse.

Try to learn the following verses by the method here advocated, and to recall them daily, for a few days, by the same method:

Tidings from the Provinces.

CHIH-LI.

Shuen-teh.—Mr. G. L. Haight, writing on October 2, 1897, says: "I have been making some progress with the language, although it seems rather slow. My first examination papers came to-day, so I hope next week to try and pass. I found there was quite a change in the dialect between the south and here. While in the south we had five tones, we have only four in Chih-li. I have enjoyed reading Mark's Gospel and part of Matthew and John with my teacher as well as by myself.

"I have done very little as yet in helping except when Mr. Griffith is away. I generally play the organ at the services. I have also taken the opportunity several times of speaking to the teacher about the Gospel as well as I could. He already knows a good deal, but it seems to be more in the head than in the heart.

"On August 9th we had three baptisms, for which we, indeed, give the Father thanks. About three weeks ago Mr. Griffith went to visit an old man in the mountains, near the border of Shan-si, and on the Sabbath he baptized him. So now there has been a little church organized of five natives. The people

in these parts seem very indifferent. Perhaps because they have so few to tell them the Gospel.

"While things look dark, yet there are some encouraging signs. One old man lately walked twenty-five miles to come and hear the Gospel. Some time ago he had bought some portions of Scriptures, and has been trying to live up to their teachings. He is nearly seventy-five years old. Another is a blind woman, who has several times walked four miles (twelve li) to our Sunday service, and then remained afterward to drink tea and hear more of the doctrine. She once brought several of her neighbours with her. A few miles north of here the people raised 20,000 cash, and want a chapel built for them to worship in. Our evangelist spent a few weeks in the neighbourhood during August and September, with much encouragement. The people about there have been much oppressed by the Catholics, and many of them seem to think that if they join the Jesus religion (Protestants) they will receive protection from the foreigners. Yet there seems now to be a grand opportunity of giving them the truth while they are willing to hear. While the evangelist was there a large number of New Testaments were sold."

KIANG-SU.

Shang-hai.—Miss L. A. Batty, writing on September 24, 1897, says: "I have been busy nursing ever since last February. The last two months or so one of our number was just waiting for her home call. She was suffering from consumption, and there was no hope of her recovery. The Lord took her to Himself on August 21st. Then I went away for a rest before beginning my autumn work.

"There has been much blessing in some parts of our work. We had the great joy of seeing three of our servants in the Shanghai compound baptized. We trust there may yet be many others. In Cheh-kiang Province, to the south of us, at one station eighty-one have been baptized. Last year in that district there were 365, one for every day of the year. At another last month, twenty-eight, another five and two, and four; and so, you see, they are coming one by one in some places. In the Cheh-kiang Province, where so many have been baptized, the Gospel has been preached for over twenty-five years. It is only within the last four or five years that there have been the large numbers baptized. When there is faithful sowing, though it may be after many years, the fruit appears. During August reports from ten of the provinces

give a record of 110 baptisms in all. Pray for them. In most cases it means bitter persecution, not only from their own people, but just now from the Roman Catholics. The Roman Catholics have been giving so much trouble in very many places this year among all other denominations.

"I wonder if you have ever had the pleasure of meeting Rev. D. M. Stearns, of Germantown, Pa. We have had the joy of having him in China.

"There are some things I should like you to remember in prayer. First of all the many of the Lord's persecuted ones, and then those in the famine-stricken districts. At Uan-hsien, in Si-ch'uen, many are dying from failure of the rice crop. In the north, in the Shan-si Province, there is also great suffering, and then again in the northern part of our province, Kiang-su; also, the opium refuge work and those connected with it would be glad of your prayers.

"At Uan-hsien, Mr. Davis, who has charge, distributed about \$175 worth of rice to the hungry and starving; then again at a village forty-two miles away he gave about \$35 worth of rice to about 200 people. At this latter place they had had a land slip, and consequently great suffering."

CHEH-KIANG.

T'ai-cheo.—Mr. Thos. Urry, writing from this station, says: "No doubt you have often rejoiced with us because of the number of souls who have confessed Christ by baptism in this district. This year Huang-ien district has had a much larger number of baptisms than we have had in T'ai-cheo. Huang-ien has had 239 and T'ai-cheo 108. Praise God! There is still a large number of ear-

nest enquirers, which may swell the number in the autumn to nearly 600. This year we have had considerable persecution from the Roman Catholics, who have been sending in false accusations about our Christians to the Chinese officials. In two or three places the French priests encouraged their converts to beat our members and extort money from them. In more than one case our Christians were beaten, then had their household things confiscated or destroyed. In one place several notorious characters joined the Roman Catholics and caused a great deal of trouble, and when the local official interfered the French priest protected them, so that the native official was powerless. That is the way the Roman Catholics are working here, and I believe they are doing the same in other parts of the empire. By the time this reaches you we will probably be visiting our out-stations, examining and baptizing the converts, and on October 18th, 19th and 20th we expect to meet at Ning-po for our Provincial Conference. I think it is the first one that has been held among the Cheh-kiang workers. Please pray that it may be a time of blessing and profit to all who may be privileged to attend."

KIANG-SI.

Shih-k'i (an out-station of Ho-k'eo).—Miss H. Bance writing, says: "I have been staying at this out-station for two weeks. Numbers of women have come to listen to the Gospel. Last Tuesday the Bible-woman and I visited seven families, and were welcomed each time. On Thursday we visited a family about three miles away. There are not many Christians here, and outsiders are not very willing to come near us; but as an

outcome of persecution at the New Year there has been blessing. One of the Christians would not give any money for the idol-worship, and when they came for it he said he would not give money for prayer to those wooden things, who could not help. They tried to persuade him, but he stood firm. As they could not get money they took the door of his house. It was very cold, and there was snow at the time, and he had to watch several nights. The door was restored to him after a time, when the authorities interfered. This man is a blacksmith, a poor and weak man, but the Lord made him strong to rejoice in spite of persecution. Some were emboldened by his courage, and come regularly now to worship. We are asking the Lord to do great things in this place."

Recent Baptisms.

The following baptisms were reported from Shanghai in November:

SHAN-TONG,	Chefoo	2
SI-CH'UAN,	Ch'en-tu and out-stations ...	29
"	Pao-ning (out-stations) ...	2
HO-NAN,	Siang Hsien... ..	21
AN-HUEI,	Ning-kueh	1
"	An-k'ing	4
CHIH-LI,	Shuen-teh	1
SHAN-SI,	U-u	8
"	Tso-uin	4
"	Soh-p'ing	2
"	Kih-cheo	3
KIANG-SI,	Chang-shu (out-station) ...	1
CHEH-KIANG,	Song-kiang	1

Total 79

Cash Abstract from January 1st to December 31st, 1897.

RECEIPTS—

BALANCE: brought forward from 1896:	
General Account (various items).....	\$ 965 39
Received in 1896:—	
Missionary Account; for support of Missionaries in China and at home.....	\$15,191 49
Native Helper Account: for support of Pastors, Evangelists, and Bible-women....	1,994 50
Native School Account: for support of Native Children in Schools in China.....	163 79
Transmission Account: private gifts for personal use of Missionaries in China.....	1,685 93
Special Account: remittances from Missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home.....	5,707 63
General Account:—	
For outfit and travelling expenses of Missionaries to China.....	\$5,706 72
" publication of "China's Millions," donations and subscriptions.....	1,407 75
" Prayer Union subscriptions.....	51 93
" Mission literature sales.....	299 71
" general Mission use.....	3,703 07
	11,169 18
	35,912 52
	<u>\$36,877 91</u>

DISBURSEMENTS—

Missionary Account: remitted to China and paid out at home for support of Missionaries.....	\$15,191 49
Native Helper Account: remitted to China for support of Pastors, Evangelists and Bible-women.....	1,994 50
Native School Account: support of Native Children in schools in China.....	163 79
Transmission Account: private gifts remitted to China for personal use of Missionaries.....	1,685 93
Special Account: purchases of goods ordered by Missionaries in China, repayment of money deposited in trust, and private gifts paid out to individuals at home....	5,707 63
General Account:—	
For outfits and passages to China.....	5,935 14
" publication of "China's Millions".....	1,344 07
" Prayer Union cards, circular letters, and postage ..	33 50
" Mission literature.....	246 77
" Candidates' travelling expenses, and for their testing and training in the Home.....	289 36
" travelling expenses of Officers and Deputat'n Workers	121 49
" support of Office Helpers.....	549 00
" support of Officers and families, and entertainment of visitors in Mission Homes.....	1,067 31
" rental of Mission Homes and Offices.....	720 00
" furnishing and repairs of Mission Homes.....	151 21
" fuel, gas and water.....	365 44
" printing, stationery, postage and telegrams.....	321 58
" bank charges.....	3 98
" sundries.....	3 86
Cash on hand (General Account items)	981 86
	<u>\$36,877 91</u>

Audited January 14th, 1898.

JOSIAH BARNETT, Auditor.

Editorial Notes.

MANY EXPRESSIONS OF INTEREST and good-will have been received from our friends in North America and elsewhere at this, the beginning of another year of service for China. For all these we are deeply grateful to God, as well as to our friends, and we would return the greetings sent us with the assurance that the names of those who are united with us in service are held in loving remembrance by ourselves, and in frequent prayer before God our Father. We wish we could write personally to those who are helpers together with us, and convey thus to all, our thanks for their sympathy, prayers and gifts; but this we cannot do. May God, the Giver of all good, speak for us, and, by many a blessing, give all to know, not only our gratitude, but also His acceptance of the service which has been offered to Him. We trust that the coming year will bring to our friends the Lord's constant benediction, as recorded in Numbers 6: 24-26.

It is a cause for no little thanksgiving to God that we can look back upon the year just closed and record that not one life has been lost in the many journeys Missionaries have taken to and from China; that only one of our loved labourers in China has been taken home; that the health and strength of almost all our workers have been wonderfully sustained; that the lives of the Missionaries have been kept bright and happy and full of power; that every real temporal need of our Missionaries has been supplied, and that God has set His seal of approval upon their work, by using them for the saving and blessing of many souls. We cannot but be reminded by these things, of the question the Lord asked His disciples, and of their answer to Him: "And He said unto them, When I sent you, lacked ye anything? And they said unto Him, Nothing!" "Blessed be the Lord, who daily loadeth us with benefits."

With much regret we have been obliged to postpone sending out the Prayer Union cards and circular letter until the month of February. The engraver who is preparing the plate for the printing of the cards, has been unavoidably hindered in its completion. Will friends kindly pardon the delay which has thus occurred; and may we ask those who desire to suggest the names of any persons for membership in the Prayer Union, to do so now as early as convenient, so we may be permitted to send out all the cards at the same time. The Prayer Union, it is to be remembered, is open to all interested Christian friends. The purpose of it is to secure the blessing of united prayer for China and the Mission, according to the four objects stated upon the card. There is no set time for prayer; each one is left to wait on God at such times as he may feel led to do so. The voluntary fee is twenty-five cents.

We are able once more to report the safe arrival in China of our Missionary parties. Mr. and Mrs. Geo. H. Duff, and Miss Roehl arrived safely at Shanghai upon October 24th, 1897, and Mr. and Mrs. E. Murray and Miss Sutton upon November 3rd, 1897. All of these friends write of rough passages upon the Pacific, but also of many mercies. The Misses Roehl and Sutton are now at the Iang-cheo Training Home; Mr. and Mrs. Duff are at Ta-ku-t'ang, and Mr. and Mrs. Murray are at Che-foo.

Our Mission Home is often the scene of happy gatherings. We had the joy upon Thursday, the 13th, of having in it a missionary wedding. At that time, Mr. James Lawson, of Toronto, and Miss Lydia Cowley, of England, both members of our Mission, were united in marriage, the Rev. D. C. Hosack of the Parkdale Presbyterian Church, and the Rev. H. M. Parsons, D.D., of Knox Presbyterian Church, performing the ceremony. A number of invited guests were present, among them the relatives of Mr. Lawson and several of the members of our General Council and their wives. At the close of the ceremony, there followed a season of praise and prayer, when a number of the friends present offered thanks to God for the happy union and besought the Lord's blessing upon it. Mr. and Mrs. Lawson have since left Toronto for China, to connect with the C.P.R. steamer leaving Vancouver upon the 31st. May our Father's favour be with them as they return to their much-loved service.

We have decided to postpone the publishing of the letter from our General Director, Mr. Taylor, concerning the proposed forward movement until next month. At this time, we trust we shall be able to give, in addition, a synopsis of an interview with Mr. Taylor which was had with him in Chi-

cago, and which was published in a local paper, and that this will add considerably to the value of the letter. It is a joy to state, meanwhile, that God's Spirit seems to be working with new power upon the hearts of some of the friends of the Mission in preparation for the advance movement in China, for offers for service are being received of late in larger measure than before. We are glad to say that some of these are from men, for whom there is great need in China at the present time. We shall be thankful for the prayers of God's children that wisdom may be given us to deal with these offers of service, and that all the details of the new plans for China's evangelization may be continually under the control of the Spirit.

A visit in the east of the States is being arranged by Mr. Frost for the latter part of February and the early part of March, and we shall be pleased to hear from any Mission friends in the east who would like to arrange meetings for him while he is in that part of the country. It is suggested, if friends purpose inviting Mr. Frost to speak upon the work of the Mission in China, that the most serviceable meetings will be those which are interdenominational in character, and which are held in some neutral place, such as a Y.M.C.A., or a Y.W.C.A., or in the parlors of a private home. We shall be thankful, if any persons desire to correspond with Mr. Frost upon this subject, if they will write him direct and as early as possible.

It is expected that Mr. John Mott and the Rev. Robert Wilder, both of the Student Volunteer Movement, will be in Toronto about the middle of February. The purpose of their visit is to hold a series of missionary meetings, mostly with, and in behalf of the students in the various colleges in the city, and in special preparation for the Cleveland Convention. We trust that the visit of our friends may prove to be God's chosen time of speaking to the hearts of many young people in the city concerning service in the regions beyond, and that such a constraint may come upon lives, that young men and women will be forced to cry, "Woe is unto me, if I preach not the Gospel!" Let us pray for our brethren Mott and Wilder, that this may be the effect of their testimony.

China's Millions.

Will our subscribers please note that all annual subscriptions to "China's Millions" for the current year are now due. Remittances for these may be made to us by post-office order, in currency, or in Canadian or American postage stamps. The price of the paper is 50c. for one subscription; or \$1.00 for three subscriptions, where the same is sent to us by one person.

It is requested that subscribers will tell us how to address them, whether as Mr., Mrs., or Miss, and will give full particulars of name and address. In the case of a change of address, the old address should be given as well as the new.

The bound volumes of the monthly numbers of "China's Millions" for 1897 are now ready, and can be ordered from the Mission office. These are bound in neat paper boards, and contain a full index of articles, names of workers, and names of places and of illustrations. The price of the volume is 50c., post paid.

Mission Literature.

We have lately published two booklets which we would be thankful to see largely read. The first is a pamphlet, called "The Missionary," containing an address by Rev. J. Hudson Taylor upon the subject of an ideal Missionary in China; the second is a tract, called "The China Inland Mission," giving a brief historical outline of the Mission up to the present date. We know of few better books to put into the hand of one who is thinking of service in China than "The Missionary," and the little tract is a helpful booklet to have on hand to give to persons who are making enquiries concerning the work of the China Inland Mission. Both of these may be had at the office of the Mission. The pamphlet, named "The Missionary," is sold for 10c. each, and the tract, called "The China Inland Mission," is sold for 2c. each, for 20c. a dozen, or for \$1.00 a hundred.

CHINA'S MILLIONS

A forward Movement.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."

EXODUS 14: 15.



E referred in an editorial note, in a former issue, to a proposed fresh departure for wide-spread evangelization in China, in which we expect to be assisted by the instalments of Mr. Morton's legacy, which we hope to receive from time to time during the next ten or more years. What the *amount* of the legacy is, no one can at present precisely tell, as it is merely *a share of the residue* of his estate, and what that residue will amount to depends largely upon the gradual realization of his property; but the trustees of his will are prohibited from paying us more than one-tenth of the legacy in any one year. It is Mr. Morton's expressed wish that the money be used *in China*; and in such ways as necessarily to increase our home and other expenses, for which apparently it is not available. For all these requirements, however, the promises of God are available, as they have always been; and if, in the providence of God, our kind friend's generous care for China should lead to the necessity for a greatly increased income in order to properly support the *forward movement*, which this special gift seems to indicate that we should now inaugurate, we are confident that the Lord, through his people, will supply what is necessary, and so enable us to send out the large number of missionary evangelists that will be needed.

We are not, however, immediately appealing for these evangelists; our first need being to prepare for them in China, and the most important preparation of all—a spiritual one. "Winter Missions" in India have been greatly blessed, and we exceedingly long to see something similar in China. We have asked the fellowship and co-operation of the Keswick Committee in sending a deputation to the native Christians of China, and to this they have most kindly and heartily responded. We are glad, also, to know that we have the hearty sympathy and encouragement of such of the secretaries of other societies [in England] as we were able to approach on the subject. As arrangements for such deputations are not fully made, it would be premature to say more on this subject than that if suitable men can be found, free to go out, we trust that they will visit native churches, and attend conferences of native Christians, speaking to them through the interpretation of the missionaries, and impressing upon the Christian Chinese the duty and privilege of being themselves filled with the Holy Ghost, and in His power doing far more than they ever have done for the evangelization of their countrymen.

There are 80,000 Protestant communicants in China, and possibly as many more candidates and probationers. Besides these there are a still larger number who are convinced of the truth of Christianity though they have not yet grace and courage to confess Christ. If there were a wide-spread outpouring of the Holy Spirit, all these might be speedily swept into the fold, and the effect in China of a quarter of a million of earnest, active, holy-living Christians would be very great. We missionaries could not take part in this movement without being greatly refreshed and strengthened, and the fresh anointing would prepare us to arrange among ourselves for the division of the field, and for assisting and guiding the native evangelists and Bible-women whom the Holy Spirit might thrust forward, and the missionary evangelists whom we expect the same Spirit would call from the home lands.

The native churches, quickened and helped by God, will be well able to support a considerable number of native workers, and doubtless the fact that there will be funds to support the missionary evangelists in China who may go out in connection with the China Inland Mission will lead many friends to have fellowship with the effort by assisting with their preliminary expenses and passage money.

There remains one solemn aspect of this movement about which we earnestly desire the constant prayers of our believing friends. If the Spirit of God work mightily, we may be quite sure that the spirit of evil will also be active. When the appeal for 1,000 new workers went forth from the Missionary Conference of 1890, the enemy at once began a counter movement, and riots and massacres have from time to time followed, as never before. Shall we not unite in asking from God special protection for His missionary servants, that they may be preserved in health of soul and body, and may be kept from the violence of the people; and that in every way satan's power may be curbed?

Yrs. very truly in Christ
J. Hudson Taylor.

Interview with Mr. Taylor.

THE following is an extract from the report of a conversation which the Editor of the "Ram's Horn" had with Mr. Taylor when he was recently passing through Chicago on his way to China. It is printed in "China's Millions," as it gives in Mr. Taylor's own words, and in brief space, an outline of the origin and work of the Mission, and as it will be, for this reason, of interest to our readers. We may add, as a matter of additional interest, that the article has been used of God to lead a number of men and women to offer themselves for service in China.

"WHAT has been your recent mission in the home lands?" I first asked.

"Well, you know the China Inland Mission is like a tree. It has both roots and branches. The branches are confined to China, but the roots are scattered throughout the Christian world. I have been making a tour of the supporting societies which exist in Russia, Italy, Germany, France, Switzerland, England, Scotland, Australia, and America. I arrived in New York on the 4th of December, spent a few days with Dr. A. T. Pierson, visited our North American headquarters in Toronto, and expect to sail for Shanghai on December 18th."

"Will you not, Mr. Taylor, describe briefly how the Inland Mission was started, and why it has grown so marvellously?"

"Gladly. It happened in this way: After about seven years of missionary work in China, I returned to England broken down in health. I was detained at home several years, and joined with another returned missionary in translating the New Testament into one of the Chinese dialects. Naturally, we found God's Word very precious to our own souls, and, looking on the map of China, which hung on my study wall, we could not forget that there were no Protestant missionaries living many miles inland from the coast. It was terrible to think of a country 2,000 miles long and 2,000 miles broad as destitute of the Gospel apart from the free ports.

"The first thing to do was to pray to the Lord of the harvest that He would thrust labourers into the interior. The next thing was to see whether the existing English societies would not take up the work. But they were all doing as much as they could. Then the Lord pressed it upon me that as they could not, I MUST! I felt assured that I must first go myself, and then interest others to go with me. Now, it was quite evident to me that no denomination would be able to furnish as many workers as would be needed, so I formed an Inter-denominational Mission to send out those who appeared called of God and qualified; who had faith to believe in the promises of God, and were willing to go without having a guarantee as to funds.

"We concluded to make no collections, and to ask no one to contribute, but only to pray for the money necessary. On the 26th day of May, 1866, I set out, accompanied by a band of twenty-one persons, of whom about seventeen were active workers. We had only money enough to land us on the shores of China. We did not starve. God abundantly supplied our needs, though I and others have gone hungry for a few hours at different periods. We have never appealed to the public for funds. All our contributions have come in answer to prayer. The work and workers grew and multiplied, doubled and quadrupled, over and over again in an amazing manner. To-day we have more than 700 missionaries at work in China, some of them being a six or eight months' journey distant from the coast.

"During these thirty years, about 20,000 souls have been given us for Christ. A great many have gone to heaven. There are only two

of the first hundred converts, I and my colleague baptized in the fifties, who are still living. We have at present an enrolled membership of between six and seven thousand communicants, with about as many more on probation. There are 250 stations and out-stations belonging to the organization, in which native and foreign workers reside. And we still go on as at first, expecting God to supply all our needs, according to His promise: 'No good thing will He withhold from them that walk uprightly.' And if we do not want any bad thing, what more do we need?"

"What led you to go to China as a missionary in the first place?" I asked.

"The Lord called me by His Spirit when I was quite a lad—about sixteen years of age. While I was a medical student a newly-organized missionary society requested me to go out as their first missionary. I worked in China under their auspices for three years, and then the society got into debt. I wasn't happy about that. As the association could not alter its plans, I resigned my commission, telling them I could not endure to be supported by borrowed money. I cast myself upon the Lord by faith, and found that He supported me better than the society had been able to do. He raised up scores of friends who sent me funds to carry on the work. So I knew by experience that it was safe to trust God, and when later I had a mission to form, I organized it on the same lines of faith."

"Have you experienced striking and remarkable answers to prayer in the course of your career?"

"In large numbers," he replied. He then related a wonderful incident which unmistakably revealed God's almighty arm, and referred me to two booklets written by himself, entitled, "A Retrospect" and "The Three Decades," which contain numerous equally wonderful examples of answered prayer. Continuing, he told an interesting incident that occurred a few weeks since in connection with his present journey:

"Last August and September I was sick in Switzerland. You know this has been the jubilee year in England, and in consequence most societies depending on free gifts have experienced hard times. The contributions to our mission were some £10,000 sterling less than the previous year. Now, it happened that this year we had over fifty new missionaries to go to China, so we needed a large additional sum for outfits and passage money. This looked very much like a crisis, and it was one. But God was equal to the emergency, and one day last September we received a donation of £10,000 sterling. It was the largest single gift received since the Mission was started. Ah, this God is our God for ever and ever, and He will be our guide even unto death."

"Will you not, Mr. Taylor, send a brief message to our readers? What personal word have you for them?"

"Just now, we need a number of additional missionaries, and we are asking God to raise them up: men and women of faith and prayer, who are trusting God for everything."

"The Evangelization of the World in this Generation."

BY MR. GEORGE KING, OF LAO-HO-K'EO.

THE motto accentuates, in the first place, the work to be done—Evangelization; secondly, the area over which it needs doing—the World; thirdly, the time in which it ought to be done—this Generation.

I. THE WORK—EVANGELIZATION.

(a) By this is not intended conversion, or Christianization. That will follow evangelization, but is God's work, and done in God's time;

evangelization is our work, to be done in our time—"this generation."

(b) By this is not implied edification, or the building up of saints in the faith. Valuable accessories—schools for children of converts, colleges for training native agents, preparation of Biblical commentaries, meeting-houses for Christian assemblies—all will be needed in due course, but are not included in the "evangelization" of our motto.

(c) We do not, however, intend by evangelization a mere super-

ficial or mechanical deliverance of a so-called "testimony" during a flying visit to a heathen city, given in such incorrect diction that the hearers cannot follow it, or given so hurriedly that they have no time to grasp the strange ideas, or to seek solution of the difficulties which arise in their minds.

(d) But by evangelization we do intend to imply a clear and intelligible offer of God's mercy in Christ to every man, woman, and child, patiently and lovingly given, so that each shall have at least one opportunity of accepting it. God's proclamation of amnesty through Christ concerns every sinner; they have the right to demand from His heralds that it shall be at least brought within their comprehension.

II. THE AREA—"THE WORLD."

Our Master might reasonably have expected that if, eighteen hundred years after His command to evangelize the world was given, any part still remained unreached, it could only be some area almost inaccessible, or so inhospitable that man could scarcely exist there, or so persistently hostile that His messengers were not given any chance of declaring His message. Even in such a case, the confession of shortcoming should be with shame and regret. How much more when even at this late date the question under consideration is not, "Shall the Gospel be carried to some untouched district of Alaska or Central Asia?" but "Shall it be preached to the world?"—i.e., to hundreds of millions of pagan idolaters, of Mohammedans, of merely nominal Christians—as the vast majority of members of the Greek and Roman Churches, and even of the "sunken tenth" of Protestant lands. This great army of unevangelized, "of all nations, and kindreds, and people, and tongues," compels us to make our motto also world-embracing—"The evangelization of the world."

III. THE TIME—"THIS GENERATION."

Since first the Glad Tidings were "put in commission" to Christ's Church to declare, threescore generations have passed: where these tidings have been faithfully proclaimed, a single generation has sufficed to convert a horde of cannibals into a nation of God-serving, law-abiding people. Enough has been seen, in almost every land, to show what would have been accomplished had but the Church of God risen to her mission, and what will yet be accomplished—even within the limits of a single generation—when Christ's servants are consecrated to His service in a life of holy obedience.

For many reasons this business of the great King of kings requires haste. One or two hundred millions of little children in pagan lands, the very beginnings of the "rising generation," are at present in the teachable, plastic stage, can be influenced readily towards God and His truth, find it an enjoyable occupation to learn to pray to and praise Him. Each year will remove them further from this plastic stage, will engrave on their minds and memories some degrading fiction of paganism, will weld more firmly upon them the shackles of credulity, superstition, and sin. They will become in a few years such youths and maidens as we find in heathen lands to-day, already prejudiced against Christ, already developing the love of evil, their minds warped by false reports, their hearts steeled against the wicked foreigner and his religion. Still later, in manhood and womanhood, these little ones will become the hardened sinners, liars, thieves, the opium sots, the drunkards, the fierce devotees, to win whom is a labour of long, anxious, patient toil. Yet a stage later their minds are to become such as we find now too often in our aged hearers, slow, enfeebled, narrowed, darkened—unable even to grasp the simplest statement of a true God, or of a Saviour who redeemed sinful men; and then this new generation of bonny, smiling, happy, teachable children are to go down despairingly to their cheerless graves in blank despair, as generations have gone before them, moaning feebly, "I am afraid. Where am I going? All is cold, and dark, and gloomy!" And the sad scene will close over yet another generation, added, through our unfaithfulness, to the terrible list of generations already "passed," who lived "having no hope and without God," and died in despair.

Children of God, "redeem the time"—help to garner in the King's harvest now in its fresh beauty, not delaying till the storms of doubt and sin have left their fell mark upon it, not waiting till the young and tender lambs belonging to the Good Shepherd—such of them as survive the perils of infanticide, witch-doctoring, and the like—have their hearts and consciences seared and their ears stopped, so that they

turn sadly away, saying, "We are old; it is too late; we cannot understand now. Your God may be good, and your Jesus merciful, but we must walk now to the end in the old ways we have travelled so long. We served our gods, and hoped that they would help us—and now it is too late to change!"

To Christ's Church comes the appeal, "Shall the Gospel be preached to this generation of men?"

(1) Harken to the appeal, for it is borne to us in the sighs and groans of our brethren and sisters still in darkness and the shadow of death. "Brothers, sisters, have you any glad tidings for us? Are we, before these fleeting years pass so quickly, and we with them, to hear from you any word of hope or cheer, to see held aloft by you any torch kindled from heaven, to know from you whether there be any such things as true joy and peace?"

The appeal is borne to us in the shrieks of the unfortunates slain in Africa to grace their chief's burial, in the groans of the slaves wrested from their homes, in the faint cries of the tender babes done to death in China almost as soon as they begin to live, in the living death of the child-widows, in the hunger and nakedness of the wife and children of the opium-smoker, in the agonies endured by the votaries of the idol-gods, to propitiate them either for themselves or for their parents—in the exhaustion and aching limbs of the pilgrim, measuring on the weary road by his prostrations his painful journey, day after day, and week after week, that he may bow himself in the distant house of his god and seek the pardon of his sin. The injustice, inhumanity, oppression, still prevailing so widely in heathen lands, lead to untold misery, and alike in the groaning of the oppressed, the sorrow of the bereaved, the despair of the dying, the hopeless moaning for the dead, is voiced the appeal—"Shall the Gospel be preached to this generation? Brothers and sisters, sons and daughters of the great Father of us all, if you have any light, or hope, or cheer, may we share it? Your people have often helped to drag us down and keep us low; homes have been raided and slaves kidnapped; cargoes of vile spirits, and of guns and ammunition, poured into Africa; shiploads of opium forced upon China; frequent consignments of idols and opium-smoking implements, manufactured in Christian lands to send to our shores; lives of drunkenness and debauchery lived amongst us by your countrymen, professedly Christian; such have been the means whereby our heavy fetters have been the more firmly riveted. Can you tell us of any help? We grope in the dark in a desert way, and find no resting place—hungry and thirsty, our souls faint within us. Will your rich feast suffice to spare for us a crumb of the Bread of Life, or a sip of the Living Waters? Do you sorrow? Much more do we. Have you anxiety? Much more have we. Do your hearts bleed for loved ones? Much more do ours, for we sorrow as those having no hope. Without any satisfying joy in life, haunted ever by the fear of malevolent demons, our only outlook for the future a dreary darkness, entered through the dread portals of a hopeless grave; we strain our ears to catch any whisper out of the stillness, but are mocked by voices leading us astray. If you, brothers and sisters, do truly find in God, as you testify you do, lasting joy; if Christ does save; if His Spirit does comfort; if you yourselves have heard an evangel of good will, which is for all; by the pity of God, we adjure you, turn not a deaf ear to us—let us hear the Gospel ere we die!"

(2) The appeal comes to us from the native church and ministry. They prove in their changed lives, consistent walk, and triumphant deaths—often by martyrdom—that the Gospel entrusted to us is truly "the power of God unto salvation." They shame us by their efforts to lead their fellow-countrymen into the light, and challenge us alike by their sincerity of conversion and earnestness of service, to become in our turn their pupils, and give ourselves to an honest attempt to grapple with this great work.

(3) The appeal comes again and again from God's servants faithfully toiling as missionaries. They rejoice in the seals God has set on their labours; they mourn that so efficient and so free a salvation should remain unheard of by so many. They plead time after time that the great work needs more workmen, that the whitened harvests lack labourers to garner them in, that crises are being reached, that opportunities are offering which will soon pass, and not, perhaps, again recur, and that the Gospel ought to be preached, preached at once, and preached to all.

(4) But the appeal comes with greatest pathos and solemnity as

from the Master Himself. "My children, many generations have passed since I committed this work to you, and still it is only begun. Shall this generation see an attempt, at least, to carry out My desire, for My sake to fetch home My sheep into My fold?"

If Christ gave this task to a mere handful eighteen hundred years ago, surely it must be within the means and powers of the millions of Christians to which that handful has now grown!

The appeal comes to us, and it cannot be shirked, nor can any

one of us shift on to another's shoulders his share of responsibility. Upon each of us, in some degree, devolves the duty of answering it. "Shall the Gospel be preached to this generation?" What shall our answer be? Brothers and sisters, can it be other than a clear, decisive, vigorous affirmative? "By God's help I will do all in my power to ensure that the Gospel shall be preached to this generation, and I will preach it by word, by prayer, by gift, by life, in Christ's name and for Christ's sake."



A MARRIAGE PROCESSION, WITH THE BRIDAL CHAIR.

Tibetan Mission Band.

BY MR. CECIL POLHILL-TURNER.

MR. SHARP has suggested that I should write an occasional letter direct from the field for publication at home, and I therefore with pleasure write you this, my first one, from the city of Song-pan, on the borders of Tibet.

After waiting upon God, and conversation with our brethren, it was decided that brother Sorenson should accompany me to re-open my old station, Song-pan. Twelve days is the usual time for the journey from Chen-t'u to Song-pan, but we were rather longer, through visiting our friends of the Church Missionary Society who have several stations on the way. Our peaceful entrance into Song-pan was a contrast to the stormy exit my wife and I had five years back. The last few days of the journey we came upon Tibetans driving their long-haired oxen, and troops of Tibetans passed us on horse-back. Conversing with them, we felt ourselves quite amongst Tibetans again, but the talk of those who have not been to Lhasa was very difficult to understand. Just the last day, as we drew near the city, many recognized me, and some knew me by name, and others as "the foreigner that was beaten." As we entered the town the shop-keepers and others collected and appeared surprised to see me back. We made for our old home, which had not been occupied by any missionary for four years. We found it occupied, however, by Chinese, the landlord himself among them. Some of them were kind enough to at once clear a room for us, but it was nearly a month before we obtained sole possession of the whole place. We have had to do a quantity of repairs and a good deal of cleaning to make it fairly

habitable. The house is in a quiet but very suitable position. Song-pan itself is the centre of an extensive trade, chiefly in tea, with the Tibetans of Amdo and Ko-ko-nor. There is also a route to Lhasa by way of Derge, but this has the disadvantage of passing through the district of the robber Golok tribe. Song-pan was at one time purely Tibetan, but about 100 years ago Chinese began to come, and gradually the present town was built and occupied by them, as well as villages in the neighbourhood.

It is beautifully situated amongst grass-covered mountains, and is approached by roads from all directions, and the going and coming caravans of merchants lend much life to the place. The surrounding country is in a somewhat lawless state, and robbers are met with in most directions. Now that our arrival here has got wind, visitors are coming to see us from every direction, even a few from Lhasa. We have made arrangements with one of the latter to come and help our brethren here in speaking, etc. We find our young Tibetan, In-ching, who came round with us from Darjeeling, a great help in gaining introductions, overcoming shyness, and securing visitors. Eventually, three of our brethren will probably work from here.

A few days after our arrival here I had a satisfactory interview with the magistrate, who received me politely and with due ceremony. In conjunction with the Major-General he caused a proclamation to be posted up about the town explaining that the English Missionary, "Tu," and the Norwegian, "Su," were here with the sole object of exhorting people to good works, and warning evil-disposed and

ignorant persons not to talk slanderously about us, but that all, military and civilians alike, were to be on friendly terms with us.

In-ching (our Tibetan) having been invited up to the monastery to assist a monk there in writing to another monk at a distant monastery, went up yesterday for the purpose. It was, however, apparently a ruse, for once in their power he was beaten unmercifully, the monk exclaiming, "You who teach the English, the enemy of the Tibetans, our customs," etc. The monk appeared possessed, as if he were a demon. When In-ching left, threatening to take the matter before the magistrate, two young monks, who had been looking on, begged him not to do so, saying that their senior did not know what he was doing. This morning they came down with an apology and asking forgiveness, and so the matter has ended.

We expect Neave here in a day or two; he and his medicines will be much in request. I shall then hope shortly to leave for Ta-tsien-lu, twenty-four days south of this, another important centre for Tibetan work, and on the main route to Tibet. Please continue in prayer for us all, and for Tibet. . . .

I last wrote to you from Song-pan, in the far north-west of this great province. Leaving brothers Neave and Sorenson there (with their hands full day by day with Tibetan and Chinese callers), after a stay of some six weeks, largely occupied with settling business with our landlord and having the house put in better repair, I left on August 11th for this more southern Tibetan outpost. Our route lay at first through lovely scenery, the blue waters of the highland stream, the narrow valley filled with waving yellow corn, the fresh green mountain sides and clear blue sky above, forming together a beautiful combination. Then we passed through a bare stony region for a few days, and finally as we neared Kuan Hsien the foliage became luxuriant. We had descended about 8,000 feet since leaving Song-pan. Here, at Kuan Hsien we were the guests of Mr. and Mrs. Grainger, of the China Inland Mission. On leaving them we travelled across the thickly-populated and fertile plain of Chen-t'u, and on the sixth day arrived at Ia-cheo, where we were kindly entertained by Mr. and Mrs. Upcraft and Mr. Openshaw, of the American Baptist Mission.

Here brother Soutter met me from Kia-ting, and together we travelled up to Ta-tsien-lu, an ascent of eight thousand feet, crossing two high passes, each over nine thousand feet. The journey occupied twelve days. The country is fertile and well populated by Chinese. Arrived in Ta-tsien-lu, we soon found a little room in a Tibetan lodging-house (there are no proper inns in the place), and made ourselves at home. We have now been here over three weeks, and I will try and describe the place and its suitability as a base for Tibetan work. Ta-tsien-lu is at the base of three high grassy hills, which seem to shut it in on all sides, forming an isosceles triangle. The town is not large, containing perhaps, with the floating population, ten thousand people. Through it, from end to end, rushes a mountain torrent,

spanned by four bridges connecting the two main streets, which run parallel with the river, one on each side. The place is not cold, and we have some lovely sunny days, but with a good deal of rain besides. A fresh, strong breeze is almost invariably blowing. Two Chinese officials and the Tibetan chief of the district reside here. Curiously enough, the present civil magistrate is Mr. Wu, who was in charge at Song-pan at the time of the riot, and before whom we went through a (pretended) trial, and in whose Ia-men we stayed several days. He is not disposed to be on very friendly terms here. This is the last Chinese town on the official main road to Tibet, and the emporium of the tea trade between the two countries. At a point rather more than a day's journey westward from here the road bifurcates, that used by officials going nearly due west, past Batang, and then on to Chiando, reaching Lhasa in sixty-one travelling days; the other road, used mainly by the traders, strikes north-west through a grassy, fairly well-populated country, and is a little longer than the Batang route. A varied and ever-changing throng of Tibetans and Chinese is to be found here from nearly all parts of the empire. At the present time two embassies on their way back from Peking are staying in Ta-tsien-lu, the one returning to Lhasa, the other to Teshilunpo, the second town of importance in Tibet, and seat of the great Teshi Lama; besides them the new Chinese Governor of Tibet, who is on his way to Lhasa, has been for some time staying here with his suite. The Lhasa Government have a representative living in the town, whose sole business it is to buy and transmit tea to Lhasa.

The town is really on Tibetan soil, that is to say, though reckoned a part of Si-ch'uan, most of the houses or ground belong to Tibetans. Half the population is Tibetan, and there are seven or eight monasteries in the town or neighbourhood. The Roman Catholics, who came here some fifty years ago (shame on us Protestants for lagging so far behind), have an orphanage in the town and two large buildings outside, their work here lying mainly amongst Chinese. Fourteen years ago they were expelled from Batang (eighteen days west of this); they sought in vain for reparation until February of this year, when they were allowed to return and rebuild their premises, the Peking Government paying them an indemnity of 20,000 taels. Our coming round to this place just now appears opportune for this and other reasons. At present we are engaged in seeking a house, and shall seek to establish our work here before pressing forward further afield. There are indications that our God is hearing the petitions of His praying ones at home and is about to give providential openings to this long-closed land. How good and safe a position it is to be passively lying in the hand of the Mighty One, going where He thrusts us, while awaiting His time. May that be your and my position, dear friends and well-wishers of the Tibetans. While continuing earnestly in prayer, let us

"Praise Him for all that is past,
And trust Him for all that's to come."

A Preaching Tour Round Chang-shu, Kiang-si.

BY MR. R. B. WHITTLESEY.

AS soon after breakfast as possible Mr. Saure, accompanied by a coolie, left Chang-shu, Kiang-si, taking several hundred calendars, for a five days' trip among some markets. At the same time I, with a barrowman, started in another direction on a similar errand. Reaching

THE FIRST POINT, TSIEN-KANG,

a place seven miles down river, about 10.30, I found the place crowded, and during three hours transacted a good business, selling some three hundred calendars; the streets being so crowded and all so pre-occupied, no opportunity to speak occurred. In the afternoon we proceeded to To-chuan-p'u, three miles further down the river. A long, slow ferry gave a splendid opening to tell the glad tid-

ings to the ten other passengers, and I, perhaps, never had a more attentive and appreciative audience. Arriving, we found a good inn, and in the evening had a few comers to speak to, who also heard a little of the Gospel. Next day I left for Huang-muh, two miles distant. Here the people

WERE MORE INDIFFERENT

than in most places, and, although quite a number were present, I only sold a hundred calendars, and had but little opportunity to speak.

Later in the afternoon we left for Iang-tang, where we spent the night; and the following morning went on to Kuan-ch'ang, as we learned it was market day there. It rained a little on the way, and during the first half-

hour we were there; but in spite of the weather great crowds gathered, and there was no difficulty in selling some three hundred calendars. There was nothing special here, save that all were very friendly, so that I hope to make another visit at a time when the folk are not so busy. About four o'clock we left to spend the night in an inn on the Fu-cheo main road, where better accommodation could be had. During the evening

I HAD A SPLENDID TIME

with the landlord and his rather large family. They were very kind to me, and seemed interested in all that was said.

After breakfast started back to spend the day at Iang-tang, but were hindered by rain. After waiting some time at Kuan-ch'ang, we

returned to the inn, to leave later for Tsi-kia-hsi, some five miles still farther south, which held a market the next day. While waiting in the inn we had an opportunity of talking with several who came in. Arriving at Tsi-kia-hsi, I found the nicest inn I ever stopped at in China. A fire last autumn had

destroyed the old one, and the new inn had but just been completed. A number came in to see me, and I was able to tell a little of the Gospel. Next day crowds came and transacted their business as usual in spite of the rain, and, not to be hindered by the weather, I rented an empty space on the main street

for a few cash and transacted the Master's business in their midst. A hundred calendars were sold, and I had several opportunities to speak to those who stood by for some time.

The next morning we started for home. The journey, as a whole, was very satisfactory.

A Helpful Conference at An-k'ing, An-huei.

BY MR. W. WESTWOOD.

WHEN the eyes of friends in the home-land read the above verses, the picture that will probably rise before their minds will be that of a spacious hall, filled with some hundreds, or even thousands, of orderly, reverent worshippers, with voices in tuneful accord, offering the sacrifice of praise. Very different is the scene

of pitch is quite out of the question, and variations, generally discordant ones, are the order of the day. Independence of thought is occasionally manifested, by people singing different tunes to the same hymn, and the great feat seems to be how to finish up altogether at the last verse. So much for the points of difference be-



BOYS' SCHOOL, AN-K'ING, AN-HUEI.

we would wish to paint to-day. Time will only allow of a brief outline—all that you have heard and read of China will help you to fill in the detail. Imagine a fair-sized white-washed hall, furnished with plain wooden benches, some with backs, many without: a raised platform, beneath which is the baptistry, occupies one end, and the walls are adorned with shining blackboards, inscribed with Chinese characters, in gilt. On either side of the platform cluster a dozen or so of

THE SCHOOL CHILDREN,

whose voices lend volume, if not melody, to the singing. On one side of the hall sit the women; on the other and in the centre, the men. In at the open window comes the characteristic hum of the Chinese street—men bargaining, women scolding, children crying, dogs barking, and so forth—but Chinese speakers and audiences are quite accustomed to the drawbacks, and are not disturbed by them as we are. Passers by, drawn in by the singing, sit down for a few minutes or stand and watch the proceedings with curious gaze, sometimes commenting thereupon aloud. Then the singing. I wonder if some of our dear home friends would like some of our good old-fashioned tunes as sung (lustily enough) by our natives. Equality

tween our meetings here and those you might be thinking of. Now for the

POINTS OF SIMILARITY.

Our Conference began on Saturday, and as one heard the talk going on before the meetings and looked on the intent faces of the audience, one realized the spirit of expectation which had taken hold of all present. Quite apart from the novelty of the whole thing, there was, I am sure, in the hearts of the majority a longing for light and blessing, and a confidence that God was going to do great things for them. The general meetings were held in the day, and a general prayer meeting, also one meeting for women only. The attendance was uniformly good, though the numbers increased, of course, after the first day, as not a few had been delayed by rain. Another characteristic peculiar to all meetings where Christ is magnified, was the distinct and definite

RECOGNITION OF THE HOLY SPIRIT

as the source and supply of all need in walk and warfare. I noticed this especially in both the addresses and the prayers offered. Yet another family likeness to the home gatherings was in the practical

bearing of all the addresses. Sins of temper, sloth, and quarrelling, were all faithfully dealt with, and perhaps the best practical outcome of all was the fact of eight candidates offering for baptism. Four enquirers had been baptized after the preliminary meeting, so these eight were fresh names. Nor was this all. When the Conference was over, six women from the country definitely spoke of having decided to serve God, and of their willingness to confess Him by baptism at no distant date. These will all need careful instruction, some of them being unable to read, but you might follow them in prayer. They are all farmers' daughters, having to work hard in the fields in the busy season, in spite of their tiny feet, and some of them are wedded to heathen husbands, so they will need

MUCH FAITH AND COURAGE.

Some of the illustrations given by the natives are singularly apt. One subject was love to God, to the brethren, and to the world. The speaker, a man of great power, illustrated the first point from the verse "We love Him because He first loved us," the second

coming forward and being baptized, and there is nothing to be ashamed of in confessing Christ, but rather an occasion to be proud of. He then quoted 2 Cor. 3 : 17 most effectively, and ended with a touching request for prayer for his own unconverted wife, and that he and the other school teachers might win their scholars for Christ.

Hu En-p'ei spoke very earnestly on the Christian's duty in the home. The different duties of husbands, wives, children, and servants were all severally dealt with after his own earnest fashion, and his words carried additional weight with some of us, from knowing personally what an essentially Christian household his own was—the children ruled well, and the whole family uniting every evening for worship.

THE PRAISE MEETING

was an especially blessed one. Over twelve testified, and then a show of hands was asked for from those who wished to publicly confess Christ by baptism. We were delighted to notice among those who held up hands one of our elder school laddies, whom we have long thought showed signs of conversion to God, also some teachers in



GIRLS' SCHOOL, AN-K'ING, AN-HUEI.

from Matthew 25 : 34-40, and the third from the parable of the good Samaritan. Another, in speaking of the unity of the Church, compared it to playing the organ—eyes, hands and feet all being employed, and equally necessary, to evoke a clear sound. Again, he compared it to a building, composed of many different materials, some more important than others, but all needed for the completion of the building. He referred also to

THE LACK OF UNITY

among the Chinese troops during the recent war with Japan, remarking that numbers were of little account if they could not hold together. A most original but exceedingly practical illustration was given by the boys' school teacher. He was speaking of the lack of decision and boldness among the women, especially the enquirers, in being afraid of baptism and the ridicule which constantly follows those who are baptized. He referred to the different occasions on which the face is covered in China, whether rightly or wrongly, as indicative of shame or false modesty. One instance quoted was that of brides veiling their faces. "Now," said Mr. Ho, addressing the women, "some of you are hiding behind a false sense of shame from

the Training Home, and another scholar from outside the city, who does not teach here.

I have recorded the total number of applicants elsewhere, so will now close this account, asking an interest in your prayers for all homes represented at our recent gathering, that God will greatly own and bless each Christian among his relatives and neighbours, and so manifest His power in changed lives that they may be lights "set on a hill" in dark An-huei.

A Fragment.

From the glory and the gladness,
From His secret place;
From the rapture of His presence,
From the radiance of His face—
Christ, the Son of God, hath sent me
Through the midnight lands;
Mine the mighty ordination
Of the pierced hands.

—Selected.

Further Itinerations in Northern Hu-nan.

BY REV. GEORGE HUNTER, M.A.

IN the March number of last year's volume, we gave an account of a very successful journey taken by Mr. Hunter in the northern part of Hu-nan. Later in the year, in the September number, while we had tidings of encouragement from other parts of Hu-nan, we also gave a diary that mentioned the difficulties that had attended Mr. Gemmell, on a trip that he had taken, when his life, even, seemed to have been in danger. We are thankful, now, to have an account of further journeyings in this important province, and to find that the antagonism that had made Mr. Gemmell's visit so dangerous, does not seem to be of a permanent character. It may be that the officials are taking more care to prevent anti-foreign demonstrations. We trust that the subjoined account will call forth praise to the Lord for the openings given, and lead to more earnest prayer for blessing to rest on any effort to open up the Province of Hu-nan to the Gospel.

I LEFT home on October 27th, and, going by boat, I made my way to the home of Mr. Ho, our evangelist, which I reached in two days. His home is near a little village, not far across the Hu-nan border. Here I stayed over Sabbath, he being at home according to appointment. The time was very pleasantly spent, it being a real joy to be in a Chinese home, every member of which was a baptized Christian, all ready to join in singing hymns or in worship, and to talk about God's Word. They were very, very kind, too, and, as their home is situated in a picturesque little valley, half way up a wooded hill, everything contributed to make the visit an enjoyable one. I was also several times down at the village, where there are some people interested in the Gospel, whom I hope by-and-by, through the influence of Ho and his household, will be brought fully into the kingdom.

Having spent three or four days with them, Mr. Ho and I left for the south. The first day took us to

TSIN-SI,

the large town I visited last year. Here I saw a man whom I baptized in summer, and had a nice little time with him. But we did not mean to stay here, so the next day we got a boat, changed some silver, and by evening were on board, ready for the road again. Our next stage was to Chang-teh Fu, where last November I spent several days. Here we have now a house rented, and Mr. Iao, our evangelist, stationed. I wanted to see him and hear his news. But unfortunately he had gone to the country a day or two before we got down, so I did not see him. I did not think it wise to go into the city lest the appearance of a foreigner on the scene should endanger our occupancy of the house. But Ho went up, and, so far as he could see, everything was going on quietly and without any trouble. As by this time it was the end of the week, we spent Sabbath here, and on Monday retraced our steps so far. In October, Ho, by my direction, had made a little journey to see how the land lay, and, as his report was good, we turned in that direction; that is, we went west or north-west from Chang-teh to visit some of the towns in the Li-cheo prefecture, a district you will see on your maps is west of the Tong-ting Lake. The first town we made for was

AN-FUH HSIEN,

thirty miles or so from Chang-teh (north-west). But instead of going by road we went back by boat to a village at the head of one of the lakes we crossed coming down, and

from thence went over land. Ho was rather taken in by a boatman. This individual, with an eye to business, assured us that An-fuh was only ten miles or so from the village, but we found it in reality quite thirty, so that we were a day and a half on the road, just as far as we should have found it from Chang-teh itself, so that we lost the two days or so we were in the boat. But after all this detour gave us an illustration of how carefully the Lord guides His own children. When we got to the city we found that, had we come straight on, as we should have done had we known the road, we should have been rather in a fix. They had just been changing magistrates, and on the Tuesday and Wednesday, when we should have arrived, there was no responsible official in the place. As the old one had gone and the new one had not come; so that, instead of grumbling, as at first we were inclined to, we were rather led to praise the loving care which had delayed us till everything was ready for our safe reception.

We got to An-fuh on Friday about midday after a splendid walk through the hills. We found it a busy little town on a little river, which gives communication with the Jang-tsi. I have often seen An-fuh boats at I-chang. On Friday we reported ourselves at the Ia-men. On Saturday we got a table, and set it at

OUR INN DOOR,

and spent several hours selling books and explaining them, as well as our purpose and doctrine. We had a small crowd all the time; continually changing, of course. Afterwards we went down the streets and saw the place, and sold a few more books. On Sabbath we stayed in, and had a quiet forenoon, but from midday on till evening quite a succession of visitors. Monday was wet, so we could not go out. But nevertheless we had relay after relay of visitors, all civil and friendly, and willing to listen. Tuesday, too, was wet, but again we had a day of callers. Many seemed interested, and after hearing for a time went away apparently with a much better idea of us and of our doctrine than when they came. One of the visitors I must tell you about. On the Sabbath a nice looking elderly gentleman came in, evidently a literary man of considerable ability. He asked a lot of questions and talked a while. In the evening he came back, and also on the Monday. This being a wet day, he sat for three or four hours looking at our books, reading page after page of them, and asking very intelligent questions about what he read, and expressing

himself very much interested in what to him was quite new and striking. When he went away the inn people said, "Do you know who that is?" We said, "No. He told us his name, but that is all we know." "Why," they said, "he is the literary official of the district." And so he turned out to be—a sort of

DEAN OF FACULTY,

or superintendent of studies—a magistrate who has the control and supervision of all the graduates in the district. Not of high rank, but an office of considerable importance and influence. He came back the last night we were there, and sat for two hours. He told us how much he was interested, and how he meant to go into the books we had given him, and offered to help us in any way he could when we returned. We could only thank him, and thank the Lord who had thus brought us into contact with one whose influence would be great, should his heart be opened to the Lord. Let us pray that it may be so.

The next morning (Wednesday) we left after breakfast. It had been wet, and the roads were bad. Ho is not a good walker, so I had arranged to have a chair each. The Ia-men people promised to get them for us, and coolies, too, as we were strangers. This they not only did, but paid for them as well, in spite of my offers and remonstrances, and even sent an extra man for my chair, so that, while we trudged in quietly with three loaded coolies, we went off, in style, with eight men, in addition to whom one of the secretaries of the Ia-men and eight men came with us to see us safely to our next point, in case any one annoyed us by the way. So far, then, all went well. Praise God!

The next place we visited was

SHIH-MEN,

a day and a half's journey, as the road was very bad owing to recent rain. This is also a Hsien, but without walls or gates—in reality only a village, with one long street, nicely situated on the bank of a broad, clear river. As Ho, by my directions, had spent several days here only a month before, we did not prolong our visit. We spent the afternoon on the street, selling books and talking: but, of course, Ho had already stocked the market. Still there was no trouble, and the people seemed quite friendly and pleasant. Let us hope and pray that the seed sown here, too, may bear fruit.

From Shih-men we went west to another Hsien, called Tsi-li, a long day's march. Here the road was most picturesque and

beautiful. We went by a series of valleys, between high ranges of hills, with "little hills on every side," which we either wound round or went over. Trees were abundant, and in autumn beauty. Rushing streams wound through the valleys beside the road or crossing it. As the day was simply perfect, cloudless and yet cool, everything contributed to make one feel one was having a delightful holiday ramble; and one could not but lift up one's heart in praise for the beauty one saw on every side. In the fields, small shrines to the local spirits in the temples, large temples under trees at the bridge ends, and on almost every high hill, mountains so high and steep that one wondered how ever building material was got up. And all seemed in good repair. The people are well off, and, like the Athenians, "too superstitious." But, alas! the true God is still the unknown one. One longs to see them converted, for evidently they are naturally devout as well as naturally of strong character and disposition. Hu-nan men do make, and will make, splendid Christians.

We reached our destination (Tsi-li Hsien) just at nightfall, and got quietly housed in an inn, not too clean or fine. In the evening a great many people came to see. We sat just at the door and talked, and by-and-by ate our evening meal. Next day we got a table and went into the court of the Ia-men, which was quite close to the inn. As this is always one of the places of public resort, we had a great many people all the time. They were not so ready to buy as at An-fuh, but more inclined to ask questions and listen to preaching. So Ho in one corner and I in another kept going on for two or three hours. Afterwards we took books and went down several streets, seeing, being seen, and selling as we went. The next day was Sabbath. In the morning we had a nice quiet time together, Ho and I, at worship. About midday we went out, not to sell books, of course, but to see if the Lord would give us any opportunity of scattering the good seed. We went down a street or two, and by-and-by found ourselves in the court of the city temple. Here we soon had people about us, all orderly and willing to listen. So we stood for, I daresay, two hours, explaining why we had come and what our message was, answering as well lots of questions about our foreign ways. Next day, going back to the same quarter, I was glad to hear several repeating to their friends as they came to look at the books some of the points we had been speaking about the day before. Monday, as you will thus infer, was spent as Saturday was, going about, selling and talking as we went. The city is not large, but evidently is pretty busy. But, so far as we were concerned, we had no unpleasantness at all. In fact, I don't think I heard a nasty word, though, of course, some were too proud and scornful to pay attention to our message.

On Tuesday morning we started again, but this time on separate routes. As our books were nearly sold out, my purpose was to get back to I-chang as quickly as possible, for

which I did not need help. So I asked Ho to go over to

CHANG-TEH

by another route, and there help Iao Sien-seng in the work. We parted with regret, for we had had a very happy, profitable time together. Ho is in fine form just now. I was afraid he was going off the rails and getting cold twelve months ago, but it has pleased the Lord to revive him very much, so that it is very pleasing to see his zeal and earnestness, and his readiness to hear; indeed, thirst for the Word of God. He is really a very competent man for the work. When he talks or preaches he scarcely ever fails to get the ear of the listeners, while in the debates and discussions that arise, I don't think I have ever seen him meet his match, even amongst the literary men. I should like you to pray much for him, that the Lord will keep him humble and trustful, to use him much in opening up Hu-nan, a work on which he is set with his whole soul. It quickens one continually to hear him talk and pray about this. The Lord make him a true apostle to the men of this, his own province.

Ho, then, went towards Chang-teh. I retraced my steps to Shih-men by the way I came. It was my purpose, as I have said, to get back to I-chang as quickly as I could, meaning to spend a week or so there, and then come to Shih-sheo and Meng-kia on a short visit. Four days would have taken me home from Shih-men; and had I had my way I could have been home by November 28th (Sabbath was a week ago). But at this point it seemed as if the Lord Himself took the journey in hand, and arranged it quite otherwise, doing so in a way that was very pleasant to see. He does guide when we look to Him; and, though at first not quite my own plan, the way He led brought much joy and peace as I went, marking His hand by the way. At Shih-men the Ia-men people said they had no official method of communication along the road I thought of going, but if I would go to

LI-CHEO,

the prefectural city, it could be managed. They had a boat going there, they said, by which I would go free of all charge. So I consented, though it was a day out of the way.

As I got to Li-cheo I saw the possibility of annoyance and delay, so I put all into the hands that never fail, and let my mind be kept in peace. This was the city, I may say, in which Mr. Gemmell ran such risk of life in the spring. But everything went smoothly, though again not as I planned. I only wanted a coolie, I said, and I would go; the faster the better for me. But again the Ia-men people said it was off their special route. But they said, "Leave it to us, and we will put you all right," which they did by sending a chair with three men and a coolie for my baggage, as well as a Ia-men official to see me safely over the border. "They will take you to Kong-an, in Hu-peh," they said, "our next official stage." I offered again to pay the expense; but no, they would not listen. And really, as I was going a good way out of

my way for their convenience, I inwardly thought they might as well bear the expense. That night we stopped at a Government posting house, where I was treated as a guest, and had a nice time with the secretary, who accompanied me, and the gentleman of the house.

KONG-AN HSIEN,

although east instead of north-west, was yet a place I did not object now to visit though I saw it was off my plan, for it is only five miles from Meng-kia-ki, where we have enquirers, and where Mrs. Hunter and I were in September. I meant to visit it soon anyhow, and now I made up my mind to spend the Sabbath there and go home on the Monday. It even crossed my mind to go to Shih-sheo, where a visit was due, but I dismissed that from my mind, as I had no means of letting them know at home, and I was afraid they would be anxious, especially after Mr. Gemmell's experiences. But the Lord managed that, too, beautifully. I was anxious to get off on the Friday afternoon immediately after I arrived at Kong-an for the little bit of a boat journey to the village I speak of, but by a series of characteristic Chinese delays I had to stay over night; rather against the grain, I confess. At night as I was going to bed (I was in one room with half a dozen Chinamen) I observed a young fellow writing. "What are you writing?" I asked. "A letter on business to Sha-si," he said. "How will you get it up?" "I have a friend going to-morrow who will take it." "Will he take one for me, too?" I asked at once. "With pleasure," was the reply. And so the only obstacle to my coming round by Shih-sheo was removed. I wrote my letter and came on here, the net result being that, by prolonging my absence from home a week, I have saved myself ten days' travelling and ten days' sojourn here later on, probably just at Christmas and New Year time, when one is glad to be at home, while the purpose is served equally well. The Lord really had arranged all a great deal better than I had.

I reached

SHIH-SHEO

on Wednesday evening just at sunset, and have had a very hearty welcome, and a visit as pleasant as my previous ones were vexatious and disappointing. There are quite a number of enquirers, quiet, steady, well-to-do men, who, under Mr. Gemmell's teaching, have made great progress, and are evidently anxious to live for the Saviour. I have promised to come back again in six weeks' time or so, when I hope to baptize six or eight of them. There seems to be quite a work going on, too, in one or two villages about. From one village in particular several men have been in since ever they knew I was here, all eager to hear more of the Gospel. I cannot but think that the deepening and progress of the work is in answer to much prayer on your part as well as ours, and so I ask you to give thanks, and to go on praying as well, for they after all are only babes in Christ, and need much nurturing, which only the Spirit can give.

Work in Eastern Hu-nan.

BY MR. A. E. THOR, OF KIH-AN FU.

SINCE I wrote you last I have had a three weeks' trip into Hu-nan, which I enjoyed very much, seeing that the Lord has really opened the door for the Gospel in that hitherto closed province.

The work in the station Miss Jakobsen opened on the border is still going on. Many come to hear the Gospel, and a few show interest. Those who at first were enemies are now becoming friends; so everything is at peace. I went ninety li (thirty miles) over the border to a walled city called Ch'a-ling Cheo, where we sold some books and preached on the street. Most of the people did not think I was a foreigner. They looked at me, and said to one another, "He looks like a man" (person), meaning a Chinaman, as they think that outsiders are barbarians, half men and half beast, "but his eyes do

so it really happened. (All this went on without our knowledge). After this many more came to buy books, both here in Kih-an and still more in Hsiong-kuan-shi. The people in and around Li-tien were thus well supplied with the written Word of God. Many seemed to be really seeking for the truth, and some, I have no reason to doubt, are now trusting the Lord. The interest began to grow more and more. Soon a big hall was arranged as a chapel, where from twenty to sixty persons meet every Sunday to read the Word and unite in prayer. Fifteen or sixteen families have thrown away their idols and unite in worshipping the true God. Among these is a Buddhist priest, who has been in a temple since he was fourteen years of age. He heard of the true God, and made up his mind to serve Him, saying he had not received any benefit from the idols he had



A CHINESE CITY GATE.

not fit." As my eyes are blue, they do not "fit" for a Chinaman's head, and they wondered if I could see. When I read part of a tract to them, some, in surprise, shouted, "Ah! he can see," and one of them came up to me and said, "Well, if you can see, it is all right."

On my return I stopped in Hsiong-kuan-shi (our Hu-nan station) about three days, and had a good time with the three native brethren who are there. We had about thirty persons for Sunday worship. Some had come over fifty li (seventeen miles) to hear the Word of God. They stayed in an inn until Monday morning, when all went to their homes.

Sixty li this side the Hu-nan border, in a place called Li-tien, is a strange but wonderful work going on. It started through some having a lawsuit on hand against the Roman Catholics. Some of our books were bought and read in order to know the doctrine, so as to make people believe that they had joined our religion, and give them a better chance of getting the upper hand in the lawsuit. And

served for so many years. He is now in his own home and dressed like other people. A Taoist priest is also interested in the Gospel, and comes almost regularly to their meeting. We had a very good time together the short time I was there, as the Lord gave me opportunity to teach them "more fully the way of the Lord." After one of our meetings a man went home and broke his idols, and said he was now going to fully serve the Lord. The next day he made a feast for me, and sent his mule for me to ride. I was received among this dear people as if I had come to my own home. When I left they followed me on the way for ten miles, and gave me a great amount of cake and other things to eat, and invited me to come back as soon as I could, and if possible to send some one there to teach them more of the Word of God and open a chapel on the street. May the Lord soon raise up someone for that place.

A man from Li-tien has been here for over a month, living on

the street, and using his own money, just because he wanted to learn more about Jesus. He is a nice man, and seemed bright. We all believe that he is trusting the Lord. When he left us, a few days ago, he wept like a child, thanking us for the instruction he had received. The Lord keep him, and bless him! I am sure you will help us to pray for this man and his home people.

The work here is getting on nicely. Our meetings are better attended than ever before, especially Sunday afternoon and evening.

Visiting in the Country from Lan-cheo.

BY MISS G. M. MUIR.

LEAVING here on May 19th by cart for T'a-sin-ning, thirty-two miles distant, it was some time after dark before we reached there—a long day's journey. Arriving late, no one saw me come, so a quiet day was ensured on Saturday, for which I did not feel sorry. But on Sunday morning the women began to come before I finished dressing.

Up till one or two o'clock I was kept speaking pretty continuously; and, after a little rest, went on again, teaching my host and hostess, Mr. and Mrs. Shen and family, until night. Mr. and Mrs. Shen, their second son, Teh-hsiang (sixteen years), and an unmarried daughter (nineteen years), were all baptized together nearly two years ago, and in spite of no little persecution they are

ALL STANDING FAST,

amid much difficulty. Their home is so nicely ordered, one felt the moment one entered it that it was a Christian home, and they were all so anxious to learn. It was very nice to see how everyone that came to see me clearly understood that they had come to listen; the consequence being that the message was really heard and understood by most. Four other houses in the village were visited, and in each I had a fresh group of attentive listeners. The fear of man is, I think, the difficulty in the case of several. There is another Chinese whom we quite hope is converted, Suen-ie by name. He has taken a stand on the Lord's side, and has worship in his house, but he needs our prayers; for he is still cultivating opium, and is afraid he will not have enough to live on if he does not. Will those who read this lift up their hearts to God for him and his wife (I think she truly believes), that they may follow the Lord fully, and that their family may be saved?

Mr. Shen has still an unsaved son, quite blind, and a little girl of eleven. Teh-hsiang, the younger son, is already married, and I think his wife is really interested. I used to have a sort of class every

We have also started, on Sunday afternoon, an outdoor meeting, which helps to bring in many for the evening service. The interest among the women is also increasing. We have often thirty or forty women for Sunday worship. My wife is well received into their homes. Last week she was out in the country for a few days, staying with a Christian woman, Mrs. Chang. She got a cold when she went out, so she was not very well. Still, she was able to tell them more about Jesus.

morning, and she listened attentively. Another young girl, the blind son's future wife, also lives with them.

Mr. Shen took me to four walled villages, where they had never seen a foreign woman; but instead of crowding to look, the women were far too frightened to come near. Unfortunately the first time we had not a stick with us, and the people would not call the dogs off. We were fairly surrounded, and on attempting to stir,

ONE OF THE DOGS FLEW AT ME,

but, by God's goodness, only tore my clothes. It was some time before the women's confidence was sufficiently established for me to tell them the Gospel.

In another village I beckoned to an old lady to come and sit by me and listen, but all I got was, "Ah, no; you stay where you are, and I will stay here!" I was fairly at my wits' end to know how to get at them—a very good position to be in, perhaps, and just the time for the Lord to work.

In one case we sat down outside the walls of the village, and the people came out, but the women would not approach near enough to talk, and I unfortunately asked a woman her age, whereupon she concluded that I was a fortune-teller, and would not speak. I tried going nearer to them, but as fast as I approached they slipped away, till at last I was quite deserted, and very much cast on God as to how to reach these frightened women.

However, before starting that day, we had asked the Lord to prepare our way before us, and it was all right. In a minute or two the men invited us to go inside the walls on to the street. I sat down on a stone by a doorway, where there were three pleasant young women, with whom I started a friendly conversation on little things. There were soon quite thirty women gathered near by; and two older ones, who were not afraid, took the lead, and were so nice; and this gave me a good time telling them the old, old story.

Trusting in Idols.

BY MRS. GRAHAM, OF UIN-NAN FU.

A TERRIBLE drought has visited us here. No rice round here has been planted out yet, and much of the young rice is already ruined. The people are praying to their gods all day and night, and are also fasting. Pitiful it is to hear the poor creatures: they seem to go on praying nearly all night, and as darkness draws on, hundreds of men and boys come out with lanterns, in procession through the streets. Small altars draped in black and yellow are put out before most of the shops, with vases of incense burning on them, and a prayer is inscribed in front. Poor creatures, they know that if rain does not come soon, it will mean starvation to thousands. It is long since we were able to buy any meat, but we can still purchase fruit and vegetables, and eggs are always to be had.

On June 14th the chief magistrate begged the Mohammedans to go forth from the city to a certain place, and pray to their god; so about fifteen hundred of them went in a large procession, with white cloths on their heads, such as they wear when attending a funeral. The Chinese say that when the Mohammedans pray the rain always comes. It was told me that two years ago, when bad drought occurred, the rain did come down heavily the very day after they went out in procession to pray.

A Chinese City Gate.

THE view, on the opposite page, of one of the smaller gates of Shanghai is a good illustration of the kind usually seen in the cities of Central and Southern China. The gate itself is low, to render it more easy of defence in time of rebellion. Outside it stand the wheelbarrows with their owners beside them, waiting till some one hires them to convey either passengers or goods. The stones lying about, together with the bricks stacked close by, are left to lie till they are needed by the builders; while the white marks on them indicate that they have been taken over from the seller by the buyer. To the left the cultivated field comes close up to the city wall, and it is separated from the public road by a rough bamboo fence. Beyond stretches the open country, dotted with villages and hamlets.

There is a striking contrast between this native city and the foreign settlement of Shanghai, which has sprung up beside it, and which stretches down the bank of the Whang-poo River. The foreign settlement has good, broad roads and beautiful gardens, and all the modern appliances for healthy residence—indeed it is frequently called "The Model Settlement of the East"—and yet the native city remains in its primitive condition, and is, perhaps, one of the dirtiest cities in the eighteen provinces. The example of western civilization is powerless to alter or improve; the Gospel alone is the "power of God" for man's temporal or eternal good.

“An Unbaptized Saint.”

BY MR. ARCHIBALD EWING, OF T'AI-HO, AN-HUEI.

“THE entrance of Thy words giveth light,” is the conclusion of the Psalmist when contemplating the wonderful effects of the revelation of God upon the heart of man. And in the remarkable story of Mr. Li we have another instance of how unerringly God can do His work, while it also illustrates the way in which much of the Missionary's work is accomplished in China, and how often, unseen by human eye, the spiritual seed is received, and brings forth fruit in good and honest soil.

T'ai-ho, in the north of the Province of An-huei, has, in the few years it has been opened to the preaching of the Gospel, been the birthplace of some earnest, believing souls; but Mr. Li was born into the kingdom of God some years before our advent there. Somewhere about 1887 a native colporteur travelled through the north of An-huei, and from him Mr. Li, a scholar and teacher, bought a copy of the Book of Genesis and the four Gospels. These he took home and read. Becoming interested, he re-read them, and unconsciously the truths there disclosed entered his heart, and wrought a complete change in his beliefs. The books were to him a revelation of God. For years he studied and meditated upon their contents, and in the winter of 1893 began his first and brief acquaintance with a Missionary.

Sitting by a roadside inn preaching to a few coolies, while my dear wife was in some houses near by talking to women, an elderly man, tall, erect, with snowy hair and genial face, came and sat down by my side. Thinking he had come to speak with me, I finished my talk with the coolies, when instantly the discourse was resumed by this unknown friend. Beginning with Genesis, he concisely went over the principal events recorded there, the Creation, Fall, Flood, etc., and taking a long leap he came to the story of the Gospels. This also he went over, delineating the outlines of Christ's life on earth.

I was astonished at the earnestness and fulness of his speech; I little thought that any Chinaman in that whole district, outside our church members, knew by knowledge or experience the truths of

the Gospel, and yet here was a man who evidently had both. Soon I got the story of the colporteur from him, and his spiritual history. His age was now fourscore and four. For many years he had been a “doer of good deeds,” and a vegetarian; hoping thereby to counterbalance his sins and misdeeds. When the Gospels and Genesis came into his hands he read them with prejudice and suspicion; but these at last gave way, and for some years he had believed the revelation God had given him, and had himself done something toward imparting that knowledge to others.

Carefully noting the name of his village, not long after some of us set out to visit the old man. As we entered the mud ramparts that surrounded the village, a man was busy sawing through a piece of wood, and to our query where Mr. Li lived, he replied:

“Mr. Li was buried yesterday, and I am his eldest son.”

What could we say? our hearts were too full.

“Tell the foreign teacher,” was one of his last messages, “I expected him to call.”

Mr. Li had passed from earth to heaven; but during his short service he had made known what he knew of the Gospel, as the sequel shows.

Some months after his death I went with my wife to visit some orchards not far distant on the west side of our town. Gathering the people around us we began to tell them of Jesus. “Jesus,” they said; “why, that is the Man that old Teacher Li used to tell us about.”

Again, we visited a village on the north side of our town, and once more we were answered, “Oh, yes, we have heard of Jesus—Mr. Li used to talk to us about Jesus—wasn't He crucified?”

Such was Teacher Li. His name never appeared on our church roll. No body of Christians ever recognized him as a member. But who can doubt that God translated this dear soul into the everlasting kingdom of His dear Son?

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER IV.

7. Nothing can be impressed upon the mind, or have much influence on the life, except the attention be given to it—except it be thought about.

8. Nothing can be thought about without being impressed upon the mind and influencing the life.

9. Things are impressed upon the mind, and influence the life just in proportion to the distinctness, or frequency, or duration of the thought given to them.

I WOULD like each one, before proceeding further, carefully to consider the truth of each of the above statements. It is important that each one be fully convinced of their truth. The best way to be convinced of this is for each one to test them by his own experience. If this be done fully and carefully, all doubt about their truthfulness and reliability will vanish.

If the above statements are facts, then:

(1) It is of great importance that the attention be given to everything that we desire to remember. The cultivation of attention and the prevention of thought-wandering is one object which is aimed at in these letters. If the suggestions given are carried out, the end aimed at will be, to a great extent, attained.

No matter how important a thing may be, nor how great its influence on our life ought to be it will not be clearly remembered, and will scarcely influence us at all, if it be not thought about.

We shall soon forget, and still sooner cease to be influenced by, the greatest benefits which can be bestowed upon us, the grandest pro-

misers which can be given to us, the brightest prospects which can be set before us, if we do not think about them.

(2) It is very important that the attention be not given to, and the thoughts be not allowed to dwell upon, that which we should be injured by remembering.

If an injury or a wrong be done to a man and he think about it, he will find it difficult to forget it. It will be so impressed on his mind that it will be recalled again and again to his consciousness. Each time it is recalled the impression thereof will be deepened, and it will tend to injure him to whom it is recalled.

If an unkind or an evil thought be suggested to a man, and he think about it, instead of at once turning from it, he will impress it on his mind and be injured by it.

If one man get another, even for a brief time, to think about a good and helpful thought, he gets him thereby to impress it on his mind, and to put a new influence into his life, which, consciously or unconsciously, will never cease to work while life lasts.

(3) How important it is that we should secure the attention of others, and get them to think about what we wish them to remember. If we do this it cannot fail to be impressed on the mind. Once impressed on the mind, it can never be erased from it. It may lie dormant for years, and after that it may be so recalled as to change the whole life and the whole life's influence. It is unnecessary to give instances of this. Hundreds of such are on record. They are occurring every day.

There are two ways in which we can be sure of securing the attention to a truth that it will not fail to be impressed on the mind.

(a) By repetition. Those who want to be sure that some great fact or important truth will be remembered must repeat it. Christ did this. (b) By putting it in a striking form. This will arouse the interest. Wherever the interest is aroused the attention will be given spontaneously. The power to put things in this form is one of the secrets of the success of some of the most successful teachers and preachers.

Let us never forget, too, that, whether we are seeking to learn or

to teach, we are not alone. He who made all minds, ours and others, is with us. He has not sent us either to learn or to teach alone. Where we should fail utterly without His blessing, we can succeed beyond our expectation with it. He is ever ready, and ever waiting, to bestow that blessing, and if we seek it, He will never withhold it.

[Correction.—In the quotation from Dr. Reid in last month's Letter, the word "immediately" occurred twice. In the later case it ought to have been "mediately."—J. D. K.]

Tidings from the Provinces.

CHEH-KIANG.

Ta-cheo.—Miss M. E. Manchester, writing from Ta-cheo on September 25th, says: "Through the summer months we have visited mostly in our city, as the sun's rays are too strong to allow of our going very much into the country. When we go out visiting it is with two covers on our parasols, and often a wet towel or something of that sort on our heads. We have been enabled, with God's help, to get on very nicely in the study of the language, and we do long to use it only for His glory. We are so thankful to be able to take classes with the women and children with more ease as our words increase, and it is a great joy to tell them over and over what great things God has done and can do for us. On the other hand, as we understand them better we see how very little their minds can take in of spiritual things at first, and our hearts are made sad; but perhaps it is well, as we see more perfectly how utterly helpless we are to do anything for them unless God's Spirit moves upon their hearts. Just now there are two enquirers, who are suffering much persecution. One, a young man, who has come like Nicodemus, often in secret. His first Bible and hymn book, which he bought, were burned by his mother, who has a great deal of influence in the family, and, on learning that he was coming every evening to the hated Jesus Hall, her anger knew no bounds, and she has made it very hard for him. The other one is a dear, gentle young woman, who has been helping Mr. and Mrs. Thompson, but now is at her own home. She has an infant child, and has been regularly to the service on Sunday, bringing the babe in her arms. She walks a distance of seven li, which is about two and one-third miles. Her mother and husband are bitterly opposed to her coming, and threaten almost to take her life. God has helped her much, and answered her prayers in different ways. She has told them they could kill her if they liked, but she would never worship idols again; but they have tormented her so much of late she is feeling very much cast down. Will you please remember these two in prayer, that God may give them courage and strength to stand firm amid all these trials, and that they may be a means in God's hands of leading their friends to believe also. I am just now at an out-station, ten miles from the city. It is a large town, lying at the foot of most beautiful mountains. It is such a privilege to be here and go out among these dear country people; they are much more friendly than those in the city.

I have a good woman to go out with me to preach. I trust you will ask God's blessing to rest upon the seed sown, that souls may find their way out of darkness and sin into the beautiful light of our God. We would be so glad to hear from some of you, should you like to ask any questions, or if you have time to tell us a little of your work in the home land. It is often a great blessing to us to hear from friends at home. I expect to be alone now for some weeks, as far as foreigners are concerned; yet not alone, for the precious promise of our God holds good day by day. He never does leave or forsake, and His presence brings gladness and joy. He is so precious to us here, and our comfort all the day. We pray God to bless you, each one."

KUEI-CHEO.

Kuei-ang Fu.—Miss Webster, in a letter, writes: "Six or seven months ago I was asked to go and see the second daughter of a military official. I found her suffering intense pain from a deep-seated abscess, and when I had opened it she had great relief. When speaking to her about Jesus she said, 'I do trust Him'; but one often hears something of that kind and it has little meaning in it. However, being intelligent, she soon understood a good deal of the Gospel. When it was not necessary for me to go so frequently she sent some soldiers to invite me to come; and if I could not go, she fretted very much, and would not eat rice, and could not sleep. I learned to love her very much, and after she was better often used to go and sit with her and talk of Jesus. Several times she has come to the preaching hall, and has spent the end of the week there, so as to be able to attend Sunday's services. Twice she has come here to spend two or three days, and has shared my bed with me, and we have had some nice times reading the Word and in prayer. The first time she came I asked her how long she had really trusted in Jesus. She replied, 'Since the sixth moon, when I brought a little girl here who was sick; that day I went away trusting Jesus as my Saviour, and when I went home I told them all I was going to be a Jesus disciple. By-and-by I had that abscess, and at home they all told me this was because I trusted Jesus and did not worship idols. I told them to send for you, and you would heal me; but father and mother were very much afraid of you, and said you would kill me. All the neighbours say you put something into my medicine to make me a Christian; but I tell them that if

you were able to give that kind of medicine, very, very many people would become Christians, for they would all get it. Before I became a Christian I had a very bad temper, and if anything did not please me I would throw my work (embroidery) into the fire, and I would not eat, nor do what my parents wished. Now mother is very pleased to have me different. The fear of the parents has quite gone now. I am called the elder sister by the son and daughter, and eldest daughter by the father and mother. 'My little sister' is so brave in her testimony among relatives and friends for her Jesus, and, strange as it may seem, up to the present she has had no trouble on this account. It is her delight to get a company of friends to her house, and then invite some of us to go and preach Jesus to them; and she herself earnestly joins in this. Many of her friends say they also want to trust Jesus, and some of these she has taught how to pray, and to give thanks before eating food. Quite a number of her friends have also been coming to the Sunday services. Two Sundays in succession they walked through the wet streets in the rain rather than ride in chairs on Sunday. God has blessed; but I believe is going to give greater blessing still through the conversion of this girl, who is twenty years of age.

Recent Baptisms.

The following baptisms have been reported from Shanghai in December:

AN-HUEI,	Cheng-ang-kuan	...	...	1
	Ning-kueh	...	...	6
	Luh-an	...	...	6
CHEH-KIANG,	Uen-cheo	...	...	13
	P'ing-ang	...	...	12
	Ning-hai (out-station)	...	...	6
	Ch'u-cheo	...	...	5
KIANG-SI,	Iong-k'ang	...	...	2
	An-ren	...	...	4
	Kuei-k'i...	...	...	12
SHAN-SI,	Sih-cheo	...	...	12
	Ta-ning	...	...	11
	Ioh-ang	...	...	6
	Lu-ch'eng	...	...	5
SHEN-SI,	Lan-t'ien	...	...	1
	Si-an	...	...	1
KAN-SUH,	P'ing-liang	...	...	3
	SI-CH'UAN,	Ch'ong-k'ing (out-station)	...	2

Total 108

Editorial Notes.

Monthly Text: "My sheep wandered through all the mountains, and upon every high hill: yea my flock was scattered upon all the face of the earth, and none did search or seek after them. Behold I, even I, will both search my sheep and seek them out."—EZEKIEL 34 : 6, 11.

WE HEARD WITH REGRET two months ago that Miss L. Kay, who had recently returned to China, would be obliged to come home on account of failure of health. Not long after, upon December 21st, 1897, Miss Kay, accompanied by Miss L. Cobb, of Shanghai, reached Toronto, and went on her way to her home in Jamestown, N.Y. We are glad to add that our sister has much improved in health since her return, and that there is now hope that she may be able, in due time, to go back to her service in China.

The news of the safe arrival at Shanghai of Mrs. Stott and Miss Stayner was received by letter a few days since. Miss Stayner reports that they had an unusually rough passage between Vancouver and Yokohama, there being head seas all the way. Mr. Butland, of Toronto, who was on the same steamer, and who, as a former member of the Royal Navy, has had ample experience to enable him to judge, writes that it was the most stormy voyage he had ever known. From Japan to China the journey was a pleasant one, and the day after Christmas the steamer reached port at Shanghai. We have received, also, the glad news that Mr. and Mrs. Taylor and the Misses Soltau and Hanbury, and in addition Mr. and Mrs. Horne, Miss McKenzie and the party of young ladies have all reached Japan in safety. Thus, once again the Lord has abundantly answered our prayers. We give Him fervent thanks.

Mr. and Mrs. W. Percy Knight are now residing in the Mission Home, and expect to remain with us for some time assisting in the work of the Mission. After their return from Cleveland toward the close of this month, where they go to attend the Student Volunteer Convention, they will be open to invitations to speak in behalf of China. Friends desiring their help in such service may address them direct or through ourselves.

All the friends of the Mission who have known of the heavy trials which have been the portion of our Treasurer, Mr. J. S. Helmer, for so long a time past, will rejoice to learn that they seem at last to have come to an end. We thank God for the deliverance which has been granted to our beloved brother; and especially for the great grace which has been manifested to him in the midst of his many difficulties. In all the days of his sorrow, we have never heard one word escape from his lips which betokened anything but submission to God's will and trust in His power. Many friends in different parts of the world have been praying for our esteemed friend, and this manifested grace, as well as the deliverance which has come, is in answer to these prayers. We trust now that Mr. and Mrs. Helmer will be continually with us in the Mission Home.

There has been published this month a booklet describing the origin and purpose of the Prayer Union. This has been printed in order to give to the members of the Union a natural means of interesting their friends in this league of prayer, and thus of extending the circle of those who may remember the Chinese before God. The booklet is being sent with the Prayer Card to each member of the Union, and it is hoped that these friends, and others also, may be led to order the tract by the dozen or hundred for the purpose of distribution. The booklet will be sold for 3 cents each, for 25 cents a dozen, or for \$1.00 a hundred.

The Prayer Union cards and circulars will be sent out about the same time as we forward this issue of "China's Millions." Will all the members of the Union kindly note, upon receiving their cards, whether the name upon the card and the address which we have used upon the envelope are correct. In case any mistake has been made, we shall be grateful if the person incorrectly addressed will send us a post card, notifying us of the change required, so that our list may be revised accordingly. We are mailing cards to all who previously received them, except in a few cases where we have been asked to discontinue sending them, and we trust that this will be found to be in accordance with the desire of the recipients. If any persons, for any reason, wish to withdraw from the Union, we trust they will write us to this effect. We hope, however, that our friends will feel constrained to continue with us, and also that they will seek to unite with us their interested friends.

There is not less need for prayer in behalf of China now than there was last year; on the contrary, there is more need. Few in these lands can realize what a critical time has been reached in the history of that country and of its people. Truly, the Chinese are to-day "a prey and a spoil to all their enemies," and more than ever are "scattered abroad as sheep having no shepherd." May God in His mercy raise up many to plead in their behalf at the throne of grace, that they may know that there is One who knoweth their sorrows and has compassion upon their souls.

It is always a difficult matter to keep a list of names and addresses free from mistakes, and in spite of all the care we seek to use in connection with our "China's Millions" list, errors will occur. This is partly explained by the fact that correspondents do not give us full enough addresses. Will not our friends be as particular as possible in this matter, stating whether they should be addressed as Mr., Mrs., or Miss, and giving us, where it is necessary, the street address as well as the city, province or state in which they may reside. We would be specially obliged if any persons who receive "China's Millions," and who have changed, or intend to change their residence, would notify us of this as early as possible. Might we request all who receive our paper to look at their present number to see if the address upon it is correct, and to advise us in case of any alteration being needed. If any donor or previous subscriber is now receiving a paper upon the free list, where the same is not desired, we would appreciate receiving word to this effect.

Friends ask us at times to publish letters in "China's Millions" from particular Missionaries from whom they desire to hear. May we explain that we would gladly reproduce letters from all our workers, giving to each equal representation in the paper, but that we are unable to do this as we do not hear from all with equal regularity. We can, of course, put no constraint upon our workers in the matter of their correspondence; and while some consider it a joy to write for publication, others, for various reasons, feel unable to do so. If relatives and friends of our Missionaries have letters, at any time, which are not personal and are suitable for public use, we shall be glad to receive these and will print them as we are able. In such a case, we shall not need the original letters, but copies of the same, and only of those portions as are appropriate for general reading. Will friends who may send such have the copy made out in a legible hand and have the writing placed only upon one side of the paper.

There is kept on hand in our office a supply of photographs of most of those who have gone out to China in connection with us, and these can be obtained by writing to us. The price of these photographs is usually twenty-five cents each, although in some cases it is as high as forty cents, especially for groups. In the case of any persons ordering photographs from us, it will be necessary to state whether a single or group picture is desired, as often we have both kinds on hand.

Freight Shipment.

We are proposing to make a freight shipment to China, for the benefit of friends in the States, in March next. Will those who desire to forward packages to any of our Missionaries in China, kindly take note of this and have regard to the following suggestions?

Each box should be plainly marked, by means of a marking brush and ink, with the name of the Missionary for whom it is intended, and should be addressed to the China Inland Mission, Shanghai, China. It should then be re-addressed to the Rev. T. C. Horton, 416 E. 10th Street, St. Paul, Minn. and be sent to this friend by freight or express. The charges should be paid as far as St. Paul.

All correspondence concerning the packages thus forwarded should be addressed to the Mission Office at Toronto. This should include a full description of the number of boxes, their weight, their contents in detail and the value of the contents in detail. These last items are required in order that the boxes may be passed through the customs in China without their being opened and examined.

CHINA'S MILLIONS

The China Inland Mission Prayer Union.

Annual Letter to the Members from Mr. H. W. Frost.



We have chosen for our motto-text for the present year, as appears upon the Prayer Union card, the words found in Isaiah 62 : 6, "Ye that are the Lord's remembrancers, keep not silence"; and we have made the choice of this text because we feel that its words suggest important considerations for us as those who have learned something of the need and value of prayer.

First, may we notice that the words point out the fact that God's saints are a "peculiar people" in prayer as in all else, and that intercession distinguishes them from all other peoples on the face of the earth; it is they and they alone who have the right to act as the Lord's "remembrancers," and who have the privilege of coming before Him as those whose petitions will be heard in grace and answered in power. Then the words suggest that God has been pleased to constitute these peculiar ones a company whose right it is to remind Him of His covenant with Christ, with the saints in Christ, and in behalf of sinners for the sake of Christ, and to recall to His mind the innumerable promises which He has added to His covenant as touching the coming glory of Christ, and the ultimate salvation of multitudes of men; finally, the words teach us that those who are thus privileged to speak with Him, as a man speaks with a friend, are to be made by the Spirit so importunate that they will be like the living creatures before the throne who "rest not day and night," and so bold that they will cry, and cry aloud, until the God of grace and glory has heard and answered, and has performed all the things whereof He has spoken.

It is profitable for us who are members of the Prayer Union—which is a holy and solemn league for the offering of intercessions—to be reminded of such things as these at the beginning of a new year of service before the throne of grace. It is true, no doubt, of most of us that we often forget both our responsibilities and privileges in prayer, and that we need to take heed to the Lord's exhortation to "keep not silence" before Him. Negligence in prayer is sad if for no other reason than that it robs God of the joy and glory He might have in us, and robs us of the joy and blessing we might have in Him; but it is more than sad, it is seen to be a sin for which cleansing blood is required, when we consider that God has made the bestowing of His gifts upon needy ones on earth to depend upon the prayers of His saints, and that their silence hinders and puts back the blessings which otherwise would be

freely given. It is a solemn responsibility for children of God to assume to be "the Lord's remembrancers" in behalf of the Church and the world; but it is still more solemn *not* to assume this responsibility with such needs as exist before us. The Church needs power and the world needs salvation; many are the means which men suggest to supply these needs: but the Lord who sees and knows all things has but one word for His chosen ones: "Ye that are the Lord's remembrancers, keep not silence." God promises that while we shall pray, He will work; and when He works, who can hinder Him? It is at such a time, pre-eminently, that the words become true: "He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand."

The China Inland Mission Prayer Union has been a large blessing to this Mission, and to China, and has been blessed, we believe, to the world itself. Ever since its inauguration new mercies have been granted by the Lord to us and to others; there are, for instance, many lives to-day, both in China and in other heathen lands, in direct result of its ministry, and the lives which were before in the regions beyond, both foreign and native, have been refreshed and newly strengthened because of its intercessions. We thank God for this. Yet what has been is only but a part of what may be. God has blessings in store for us, and for the world through us, which we have not asked or accepted from Him as yet, and this new year of grace may be made full to overflowing for ourselves and others if we shall choose to make it so. There are two ways in which we can accomplish this; we can give ourselves to prayer as never before, and we can lead others to join with us in this petitioning. Thus there will be increased power in ourselves, and a further increase of power through the intercessions of others. We trust you will be led by the Spirit this year more than ever to realize your own great responsibility before God as His remembrancer, and that it may be also laid upon your heart, to do all that in you lies to secure the union with us of those who may know something of God's compassion toward men, and something of the privilege of praying for them.

We cannot tell you the comfort and strength it is to us personally to know that you wait upon God from time to time in our behalf. May we assure you that while you do this your own needs are not forgotten, and that we count it a privilege to ask of our Father His richest blessings upon you. It is a joy to recall, while we may not see one another face to face, that we can thus have deep and sweet fellowship with one another, in the presence of Him who makes fellowship blessed indeed.

In closing, may we remind ourselves that those who remember God, and who seek to become His remembrancers in prayer, will never be forgotten of Him; for it is written: "And the

Lord hearkened and heard it; and a *book of remembrance* was written before Him for them that feared the Lord, and that thought upon His name; and they shall be mine, saith the Lord of hosts, in that day when I make up my special treasure." For every moment taken from the busy day and spent in prayer; for every hour of midnight watching and supplication;

for every pleading, for every groaning, in behalf of the Church and a lost world, the Lord will have a reward in the day when He brings His own safe home to end their prayers and to bring in their eternal praises. Once more, then, for the Lord's sake, and for others' sakes, and now also for our own sake, "Ye that are the Lord's remembrancers, keep not silence."

The Literati of China.

BY THE LATE REV. A. WILLIAMSON, LL.D.

THE sentiment that only the "wise and the able should rule"—which is coeval with the Chinese nation—is the origin of the competitive examination system, or rather systems, for there have been several in the course of the past ages; and these examinations have in their turn given rise to the literati of China. They fulfil the great boast of democracy without the attendant evils—namely, providing an opening for talent in every grade of society. And it may be added that the bona fide working of the system, on the whole, which has characterized China, together with the innumerable instances of young men in every generation rising from the ranks to the highest positions in the State, not infrequently to the very pinnacle of honour, have given a stimulus to education during these two or three thousand years which has far eclipsed in its results the efforts of all other nations up to recent times.

THE EFFECTS OF THE SYSTEM.

The first effect of the system is the establishment of schools in every village, town, and city—two, three, or twenty, in proportion to the population. The next effect is the drafting of the brighter boys to the list of candidates for degrees. The third effect is the sifting of these candidates; and the test is threefold: not merely scholarship, but excellence in letters combined with good moral character and good blood; and stress is placed on the latter, for every aspirant is required to show a pedigree unsoiled through three generations—viz., great-grandfather, grandfather, and father; also that his forbears do not belong to any of the tabooed classes, such as play actors, barbers, and Government executioners. Further, the candidate must give securities; and all students of all degrees are regularly exhorted to virtue. One of the duties of the Literary Chancellor, deputed from Peking to conduct the provincial examinations, is not only to examine into the literary merits of the competitors, but to urge them to maintain virtue. After obtaining the first degree they are exempted from certain punishments, but if anything flagitious is brought home to them, their degree, no matter what rank, and all their privileges, are summarily taken from them.

So much as regards their start and their character;

WHAT ABOUT THE SYSTEM ITSELF?

Supposing everything as regards their genealogical tree and their personal reputation is satisfactory, they now begin their student's course by going up twice every three years to the chief city of their county, or Hsien, to be exercised in their studies by literary men appointed by the Government; also twice in three years to the chief city of their department, or Fu, for a similar purpose. These examinations are merely initiatory, and confer no degree, only local reputation. The real trial of strength begins with the Hsien examination, which also occurs twice every three years, when the official examiner for the entire province visits the Fu. And it is an ordeal of no little severity.

The numbers which assemble at these Hsien examinations differ largely in different provinces and range from

3,000 UP TO 12,000.

The proportion of "places" or degrees obtainable likewise varies. To speak only of districts which I know, I shall take the province of Shantung as typical of all, and T'ong-cheo Fu as the department within which I live. About 7,000 candidates, more or less, assemble on these occasions at this Fu; but there are only about 172 places, so that only one in forty-three can win the first degree, which is termed *Siu-tsai*,

or "budding talent," equal to our B.A. In many other Fuses the proportion is as low as one in 80 or 100.

Those who gain this degree again assemble once every three years at Tsi-nan Fu, the capital of the province, to compete for the second degree, or Ku-ren, which means "deserving of promotion"; equal to M.A. Here the chances are still fewer. About 8,000 or 10,000 present themselves, but only sixty-four can

"LEAP THE DRAGON GATE,"

as it is called, and enter the arena for future competition; or say one in 150. This is a very keen sifting; and it continues for nine days—three sittings of three days, night and day, during which time no student is allowed to emerge from his cell. These Ku-ren examinations are held simultaneously at the capital of each province; and the proud victors proceed to Peking in the following spring to contend for the third degree—equivalent to our LL.D.—called the Tsin-shi, which means "fit for office." In this third intellectual tournament the competitor enters the list with similarly picked men from all over the provinces of China. The number varies from 8,000 to 10,000, and this time the chances are somewhat greater in favour of the candidates than in the Ku-ren examinations; for there are from 200 to 400 places, generally about 360. The sittings are the same in number and duration, but the strain is much heavier. The prize men in this contest again assemble for a final bout, and are this time examined by the Emperor himself, who eliminates eighteen or so, and from these selects a tripos—viz., first, second, and third wranglers. They are

FEASTED BY THE EMPEROR,

and their names are carried by expresses throughout the whole country, and for the time being they are heroes of the empire. And they deserve to be so; for observe, they are not the wranglers of one university only, but of the whole nation, and not a small nation, but one equal to Europe; and not annuals, but the choicest outcome of three years, so that they stand just as if they were victors in a contest in which all the high degree men and the prize men in every nation in Europe assembled triennially to compete for supremacy. Surely those who would carry off the laurels in such a contest must be of the very highest intellectual power and of the rarest attainments. And our statesmen and high officials have found them to be such. In this connection it may be interesting to give the results of a recent scientific investigation of the weight of the brain of various nationalities. The German brain is the heaviest; the English next, 1,389 grams; the Chinese, 1,357 grams; the French, 1,352.08; while the Chinese outweighs all other Asiatic nations.

But to return, these eighteen men are appointed to the Han-lin,

OR IMPERIAL ACADEMY,

to superintend all the State papers and to be ready for all State emergencies where composition is required. Offices are assigned to the remaining victors (300 or so) by lot, and thus impartially, and they either assume office at once or proceed as expectant officials to the different provincial capitals to await commissions.

But there is

A STILL HIGHER POSITION—

namely, the Censorate, or "All-Investigating Court." This body consists of about forty members, who are selected partly from the Han-lin and partly from other sources. All governors of provinces and certain other high dignitaries are ex-officio members. They have the privilege of investigating every act of every official high and low,

and of expressing their opinions thereon, both as relating to ability and integrity; also of commenting on the procedure of the Emperor himself. Their influence is, therefore, most powerful and far-reaching. They often exercise their privilege with great candour, ability, discrimination, and boldness; and not infrequently have suffered for their fidelity.

The testing character of the afore-mentioned ordeals will be still further exemplified by contrast. In Europe the whole number of university students is given as 106,000, whereas in China there are not less than 1,500,000 who follow literature as a profession, either teaching or studying it, and who enter the examinations. Of those who go up to the Western universities for examination, about one-fifth obtain degrees, or say one in five; whereas in China on an average there is only one in seventy.

THE RANGE OF SUBJECTS.

The nature and range of the subjects are by no means contemptible. The first examination is confined to the classics, calligraphy, and composition, and the candidates are required to write two prose essays and one poem on themes which are written on long rolls and carried round the cells in the examination hall after the students have been

shut in. This examination lasts for a day and a night. At the second examination the range of subjects is much wider and the tests much more severe. It embraces questions on their literature, exegesis, history, agriculture, military affairs, and finance; and there are about a score of questions on each subject, often most searching, and which could not be answered without pretty extensive knowledge of their literature in all its departments. The third examination is on the same lines as the second, but the questions are much farther-reaching and the judgment is often specially called into play.

The subjects on which they are examined are thus all confined to China and

THE LITERATURE OF CHINA.

But we must remember that China embraces in her acknowledged history a period of over 4,000 years—more than Greece, Rome, and all our modern States added to one another—that she has throughout always had a larger mass of human beings under her control than any other nation, and until recent times could show a literature which, for extent, matched, if not surpassed, the whole of the literature of Europe put together—a little world in herself! Surely there is scope here for any degree of ability and any amount of research?

Through the Western Door of Kuang-si.

BY MR. F. BURDEN, TUH-SHAN.

WHEN we reached Tin-tan it was just dark. Hsieh Ta-ren is now stationed at that out-of-the-way place. He is a military official who used to be at An-shuen Fu, where he was on very friendly terms with our brethren and helped them in many ways. On hearing of our arrival he came down to the inn to receive us. He would not let us stay there—it was a wretched place, with no walls but loose boards tied together—but insisted upon our going up to stay with him in his Ia-men (magistracy); we had a good meal with him in northern style, and then sat talking till midnight. He invited us to remain a few days, but we could only stay till early the next morning, when he sent a soldier with my horse by road, and lent us his little boat to take us to Ku-cheo. He came down to the river-side to see us off, and gave us an invitation to return and spend a few days with him whenever we chose. Nearly all the people around Tin-tan are Shui-kia,

AN ABORIGINAL TRIBE,

and Mr. Hsieh speaks very highly of them as being more honest, industrious and law-abiding than the Chinese. He suggested that, if we came and stayed with him a while we could go amongst them to teach them the Gospel.

For three days the road lay through a rather thickly-populated country, inhabited by the Tsong-kia tribe. Every few miles we passed large villages, and the people seemed to be pretty well-to-do, being well clothed in a blue-black cotton cloth. The women wore short jackets, open in front in a V-shape, and filled in with a plain frontlet; most of them had finely-plaited kilts to the knees, and long leggings of cloth wound from the ankles upwards; their head-dress was a cloth of dark blue-and-white check, like a handkerchief, fastened on in various ways; their hair was not plaited, but twisted loosely on the head, and kept up, in many cases, by very large silver pins. The men and boys wore short jackets and loose trousers, and had their hair twisted up in a knot on the top of the head.

Wood is very plentiful in these parts, and all the houses are built of it—with bark roofs. They are built on piles in the rice-fields, and are reached from the roads by wooden boards laid across the gap. Ducks, geese and goats are to be seen feeding around all these villages.

It was about six o'clock when we reached the

CITY OF LI-P'ING FU,

tired, hungry, cold and wet, and I was wondering what sort of a reception we should have. Having got about a hundred yards past the gate, a soldier ran after us, telling us to stop. I gave him the

information he wanted as to who we were, etc., but he was not satisfied, and took hold of my horse's bridle to stop me from going further. I remonstrated with him, but he only shouted the louder, and a small crowd gathered. Presently I managed to explain to some who were better informed, and so we were allowed to pass on in peace. It was a long, roundabout way to the business part of the city, where the inns were, and as we walked down the streets the people looked upon us with curiosity but remained quiet. At last the inn was reached, for which we were thankful, and we looked forward to a good meal and a night's rest; but we had to wait some time for both.

A few minutes after arriving, two or three noisy men came to know who we were and what we wanted. I answered their questions in the usual way, and then further proceeded to deliver the Message. To this our callers would not listen, and interrupted us by saying that, as we had no "Government matters," we could not stay in the city, but must move on; the people did not want us. We saw clearly that it was not the people who did not want us, but the two or three roughs who were making all the noise. A crowd gathered in the street, and, seeing there was likely to be some trouble, I pushed my way into the room of the inn where our things were, got a card out of my box, and sent Tsiang with it to the Ia-men, asking the official to appoint men to keep order. After Tsiang had gone, the excitement grew, and cries of "Beat them," and "Turn them out," were raised; while one or two said, bitterly, "They certainly ought to be killed." I remonstrated with them for treating "distant visitors" thus, and asked them to leave us to get food and rest, for

WE WERE TIRED, WET AND HUNGRY,

and it was nearly dark. They would not listen, however, but shouted me down; whilst, amid all this noise, I was crying to the Lord to show me how to act. Two or three attempts were made to turn me out of the inn; and at last they became more vehement, and, partly of my own free-will and partly through their pulls and pushes, I found myself on the street, and they were going to hustle me out of the city. I remembered passing the prefect's Ia-men, and I thought if they took me past there I would run in and get out of their hands, so I said, "All right; I know the way, and will walk myself"; and I started off. Mr. Laight was left in the inn, and I was hoping that the crowd, in following me, would leave him in peace; but I afterwards learned that he was brought out soon after me. Well, away I went, through mud and water, heading the procession till I came to the prefect's Ia-men, where I quickly turned in, and by the time my followers had seen my plan, and raised cries of "Stop him," etc., I was well up the long flight of stone steps, and presented myself at the gate-keeper's

house, where I found Tsiang, who had given in my card, and was awaiting a reply from the official. In a few minutes a reply came, and

THE PREFECT SENT HIS CARD

to the Hsien magistrate, with some of his men, and I went with them. On the way I met a military official, who, I suppose, had heard of the disturbance, and was coming out to disperse the people. He stopped and spoke to me, and then ordered the remainder of the crowd that still followed me to go home and behave themselves. From the Hsien Ia-men I went back to the inn, and found all quiet. The night was dark, and rain was falling; the streets, too, were quite deserted. I found, on arriving, that the coolies and our belongings had gone away, and the landlord refused to put us up, no doubt fearing the threats of the men who started the uproar. When he was told by the policeman that the Hsien had said we were to be treated well, he showed me our room, and the coolies being found in another inn, were brought back with our things.

All this time I had not seen Mr. Laight, and could not find out what had become of him. After a time the Hsien sent asking me to

and sold, others gathered, and there was soon a good audience, who listened very well. Breakfast being ready, I went in and had some, and then returned to the waiting crowd, and

KEPT AT IT, PREACHING AND SELLING,

till after one o'clock, when I went in for a rest, and Mr. Laight took my place. The ringleader of the past night's demonstration came up when I was selling books, and gazed at me, but did not say a word. I passed him a book, which he stood and read for a few minutes, and then handing it back with a vague stare at me, he went away, and I saw no more of him. The mass of the people seemed friendly, and treated us courteously. Thus the devil was defeated again, and praise God! we had a good time of sowing the seed, and left the next day with the hope of being able to return and perhaps spend a longer time on some future occasion.

A day's journey over high hills brought us to the town of Long-ts'ong Hsien, which we reached just as darkness was coming on. This is the last walled town in Kuei-cheo on this road. A few people came to see us, but on being told that we were going to stay there



A HORSE FAIR IN NORTH CHINA.

go to see him again. On arriving at the Ia-men there I found Mr. Laight waiting for me, having been taken there by some soldiers who rescued him from a crowd that was hustling him from one city gate to another, apparently undecided as to what should be done with him. Needless to say we were glad to meet again, and to have a little rest. The Hsien was very pleasant, having seen something of foreigners at the coast. He ordered a good meal for us, for which we were very thankful, for it was about 10 p.m., and we had eaten nothing since morning. Our host

DID ALL HE COULD TO ATONE

for the ill-deeds of the people, and assured us that as long as we stayed in the city there would not be a repetition of that day's proceedings. The next day he issued a proclamation in our favour. I gave him a packet of books, including a New Testament, which he seemed pleased to receive.

On waking in the morning I heard voices outside, and enquiries being made about our books, so I got up, and after a short reading and prayer went out with some gospels and tracts. As I preached

next day, they went away, saying they would come and buy books in the morning. After breakfast next day I took a bundle of books and went on the street. Although no foreigner had been there before, the people were very quiet; they stood round me

LISTENING ATTENTIVELY,

and very readily bought books, so that I soon had to return to the inn for a fresh supply. This was continued for a good part of the day, and we also set up a stall outside the inn, round which the people gathered, examining and buying books, and listening attentively to the preaching. I do not remember any place where they behaved so well, or where preaching and book-selling were carried on with such comfort. I attribute a good deal of this to the fact that the official here had received orders from Li-p'ing to take great care of us and treat us with all due respect; and as an evidence of his desire to do this he sent his right-hand man (men-shang, or "usher") with us for two days to see us safely across the border into Kuang-si. When selling books on the street, one man hesitated to buy till he asked a man standing by if the official sanctioned it, and on getting

an answer in the affirmative he bought freely. I had often before believed that the studied indifference of the people in some places was the result of official orders, and hearing this man's remark has confirmed that belief.

When we left Iong-ts'ong we were escorted by the "usher" from the Ia-men and four or five soldiers. The country we passed through was inhabited by aborigines of the Tsong-kia tribe, with a few Chinese scattered amongst them. Two days' travelling from Iong-ts'ong brought us to the border of Kuang-si, and the intervening night we put up

IN A TSONG-KIA VILLAGE.

There were a few Chinese inhabitants, and some of them bought books.

At Liang-p'ao we spent the last night in Kuei-cheo, and in the morning entered Kuang-si in an open boat, which the man from the Ia-men had procured for us. We were able to do a little preaching and bookselling on the day of our arrival at Liang-p'ao. The Ia-men attendant did not come further than this place, but sent on four soldiers with us, with instructions to get fresh boats for us at each stopping-place. These open boats are called t'ang-ch'uan, i.e., "stage boats." They only ply between certain points, the stages varying from three to ten miles. This necessitated frequent changes of boats, which meant delay, as at some places there was no boat ready. At some of these stopping-places we were able to speak a little to the people and sell a few books. We had two days and nights of this sort of travelling, sleeping in the villages by the riverside. At one of these

places we were delayed about half a day, as no boat could be got, so I had a good opportunity for speaking and selling books.

Two days of this kind of travelling were quite sufficient for us, so instead of going all the way to Huai-uen Hsien we decided to go by a

SHORTER AND LESS TEDIOUS WAY

to Kuei-lin, so on reaching a place called Hu-k'eo, where another good-sized stream joined the river we gave the soldiers a card and some money for their trouble and sent them back to Iong-ts'ong, while we got a small, covered boat for ourselves, and, altering our track, started up the smaller river. About a day's travelling took us up to Ku-ki, where we found that most of the people were Cantonese, and were not at all pleasant. They wanted neither our Gospel nor our books.

[This unfriendly attitude was observable on the part of the Cantonese at almost every stage of the journey in Kuang-si. From Ku-ki the three fellow-travellers proceeded to Kuei-lin, the capital of the province, where they spent seven days. It is described as a fine city, with large shops and an abundance of foreign manufactured goods. The Scriptures and various gospel books had been sold there in good numbers a few months before by Bible colporteurs. From the capital Messrs. Burden, Laight and Tsiang went on to Lin-cheo, where they stayed two days and sold some books. Better work was done at some markets by the way. Thence they went westward to Chin-uen, where they stayed three days, and sales of books were again small. From this city the road lay by Li-po, and so back to the station at Tuh-shan.]

Pioneering Experiences in Lin-an.

BY MR. J. R. F. PLEDGER.

THE accompanying narrative of the difficulties encountered while seeking to gain an entry into Lin-an as a suitable spot for a station, will afford our readers a fresh glimpse of the adverse experiences which oft-times attend the effort to carry the Gospel to cities and districts where the people—especially the well-to-do classes—adopt an unfriendly attitude.

"I left K'uh-tsing Fu, Uin-nan, early last spring in order to join Mr. O. Stevenson (who had gone by a different road) in trying to open up work at Lin-an Fu, in the south of the province. On my arrival there I was struck with the friendly aspect of the people, no one attempting to insult or injure us. After a few days' residence a man named Ien came round, saying that he would like to rent us his house. The next day we went to view it, and it proved to be a very suitable place in which to commence work. In the evening he came round to the temple where we stayed—in this district there are few inns, and any one making a lengthened stay has to go to a temple, which generally has rooms behind like those of an ordinary inn—bringing his middleman and a writer, and the deeds were soon drawn up and signed, and the silver weighed. At the last moment some of the man's neighbours appeared, and so intimidated him that he refused to let us have the house unless the mandarin gave us a proclamation.

Subsequently

ANONYMOUS PLACARDS

were posted up denouncing us, and the whole town seemed very uneasy; and a few days later news was brought us by one of our ser-

vants of a large meeting having been held, when the determination was arrived at to forcibly expel us from the city.

That evening, after much prayer, hearing that the prefect was a man who knew foreigners, we decided to visit him in the morning, and then to leave the city for a few days. He received us most kindly, promising us every assistance, and at once ordered the district mandarin to put out a proclamation. He also quite concurred with our idea of leaving the town for a time, saying that it would give the people time to think. The interview over, we got coolies after much trouble, for no one was willing to serve us, and went to Meng-tsi, three days distant, where we were most hospitably entertained by Mr. and Mrs. Spinner, the Commissioner of Customs and his wife.

Being friendly with the Tao-t'ai there, Mr. Spinner thought it well for us to see him, as Lin-an was in his district; and the next day the Tao-t'ai appointed us an interview, and was

MOST KIND AND COURTEOUS.

He at once wrote to Lin-an, directing that in all things we were to be treated respectfully, and the local mandarins were not to allow their people to molest us in any way.

The day of our return to Lin-an it became evident at a glance that matters were by no means improved. On reaching our rooms people at once flocked in, refusing to enter into conversation, and only just listening sulkily to what we had to say. The following day (Sunday), as soon as we had finished our morning meal, the people again crowded into our room—sometimes as many as thirty at a

time, only answering any question we put them very curtly. Thus we went on until late in the afternoon, without a break long enough to even drink tea. At four p.m., after eight hours' talking, we told the people we were going to have our rice.

No sooner had most of the people retired below than the old man in charge came up, and said that he was to be

EXPULSION BY THE PEOPLE,

and the place, and ourselves also, burned if we did not quit at once; a large meeting had been convened that afternoon outside the city for the purpose of determining this. No great attention was paid to this; but soon an old teacher, who posed as a friend, came in with exactly the same tale, the attitude of the people below meanwhile becoming none too friendly. Sending our cards again to the prefect, we informed him we should be glad to come to see him—in accordance with a previous invitation—that evening. As he sent word that he wished us to do so as early as we could, we changed our dress, and left our rooms, fortunately having only about eighty yards to walk before reaching the outer gates of the Ia-men. The mob at once began yelling, hissing, and shouting out, "Kill the two foreign devils," and crowded into the Ia-men quite past the first two sets of gates and into the private part. The prefect stood here to receive us, and ordered the Ia-men to be cleared; and as his men inside were insufficient for this, thirty soldiers were sent in from the major's Ia-men opposite.

The prefect invited us to stay for a few days as his guests, saying it was the opinion of his people still that we were French. He had

been for some years in the Ts'ung-li Ia-men in Peking, so understood foreigners very well, and made us as comfortable as could be. He wrote and signed himself

A FAVOURABLE PROCLAMATION,

saying that we were his guests, and had "perfect liberty to rent, or buy, or build" just where we wished in China.

The following day another anonymous placard was issued to contradict the prefect's. It was divided into four heads: (1) We were not to be allowed to rent or buy any house;

(2) nor to buy any provisions or goods; (3) nor to be listened to, nor our books bought, nor children allowed to come near us; (4) we were not to be allowed to leave the city by a main street.

Hearing of this, the prefect pronounced it to be the work of the Ko-lao-huei (a secret society), and advised us to again leave for a time; since they had contradicted his own placard, severe measures must be used to prevent a local rebellion. So next day, escorted by three military mandarins and a strong guard of soldiers, we left the city by the main

street, going first to Uin-nan Fu, from which city I came to K'uh-ting Fu. And thus the matter rests.

I have written thus fully that you may

BE ABLE TO PRAY

for the south of Uin-nan. Its proximity to the Tong-king border and the frequent border troubles make it very anti-foreign. But we are persuaded that the Gospel must eventually find an entrance into South Uin-nan, and in many ways Lin-an Fu seems the key of the position."

Other Itinerations in Uin-nan.

IN recent letters Mr. A. G. Nicholls gives an interesting account of a journey extending over a period of about three months, taken in company with Mr. A. H. Sanders, from Kuh-t'ing to Ta-li and back. They visited several cities and many villages, and travelled 980 miles. In one city they attempted to speak to the people during the feast of the "Goddess of Mercy," and were roughly interrupted by the worshippers, many of whom were excited by the wine, which is freely drunk during the worship of this idol. They had to retreat hastily from the city, and were followed to the summit of a hill by a crowd of yelling men and boys. At last, out of breath, they turned and asked, "Is this Chinese politeness?" Gradually their pursuers returned to the city, and after a while they followed and found lodgings for the night, and afterwards had interesting conversation with a number of persons. Some of the cities had been visited by Mr. Murray some years ago, and he had sold books there; but in many of the villages foreigners had never before been seen. In a village named Peh-t'a they had a very happy time. The people were eager to buy books; and a Buddhist priest whom they had met in another village, where he had bought several of their books, met them here again, invested in another, and recommended them to the bystanders. The following extracts from the letters will be of interest:

"ONE OF THE SADDEST INCIDENTS

of our journey happened to-night. We are in the 'Inn of Perpetual Purity,' not so called because it is clean, for it is far from that, and the pig-stye and horse-stable are just at the back of our room. After tea an old man of seventy years, holding a long pipe in his hand, came groping into our apartment. He was blind, and had been so for thirty years. He asked if we had medicine to cure, but of course we had none. After enquiries as to his health, name, etc., we both tried to speak of God to him, but all to no purpose; he could not understand anything spiritual, his mind seemed to refuse to take it in. We spoke of the price of beans, etc., and he understood, but nothing about the other life. So what could we do? only just commend him to a merciful God. He had never heard the Gospel before, never been more than twenty

miles from home, and now, old and blind, he was almost in the grave; it was sad.

"A turn in the road gave us a sight I never beheld before—mountains with tops covered by perpetual snow. We travelled on, gazing at these

TA-LI MOUNTAINS

till we reached Hsia-kuan, a town of no little importance, for it is on the main road from Bhamo, and the storehouse of Ta-li for many goods, Ta-li being thirty li from the main road. At this little town begins the lake, a large inland sea, 150 li in length. After lunch we travelled direct north along a fairly good road through fields planted with corn, beans and opium, the lake being below. On the other side were mountains 3,000 to 6,000 feet high.

"Along the road we saw a

PARTY OF TIBETANS,

real live Tibetans and Lamas, come down for the big market which is to be held in Ta-li in a day or two. Old priests, men, women, boys and girls with short cropped hair and strange garments, red being the principal colour, made from the wool of the yak. Some wore comical yellow hats with fur round. Nearly all wore a rosary round their necks, the beads of which they diligently counted; others had a small shrine with an idol or a substitute inside; some carried other relics. The people were constantly praying. Walking along the road driving their horses I saw them lifting up their hands in the attitude of prayer and mumbling to themselves. There was an old fatherly-looking priest with white hair and beard, dressed rather better than the ordinary folk. The people would bow before him, and he would reach out his hands to touch their heads and bless them. The parents would bring the little babies to him and he would lay his hand upon their heads. It was so nice to see him, reminding us of the incident in the life of our Lord. It was most interesting to see these people, their language differing from that of the Chinese, and their skin darker, but just as dirty, if not more so. The women are sturdy bodies, tramping along, driving the horses as the men. On reaching the city gates a soldier asked us several questions, for the authorities are strict, remembering the Mohammedan rebellion.

A VIGOROUS REFORMER.

The city of Ta-li is the residence of the general of the province, called the T'i-t'ai. He is an old man about eighty, and is in high favour with the emperor. He is very strict, and allows no one to smoke opium or gamble in his Ia-men. He seeks to abolish gambling in the city, and if anyone is caught at it he is punished. At the big market there used to be a great deal of gambling, but since the general came here it has been suppressed. At night about nine o'clock a gun is fired, suggesting that every one should leave the streets and go home to bed. After the gun is fired the old general goes out dressed as an ordinary man, with a band of soldiers a good distance behind, and if he sees any rowdyism he orders the disturbers to be taken in charge. He is quite a reformer, and yet he knows nothing practically of Christianity. Some books were sent him when he arrived in the city, but he returned them with a polite message that he was old and could not study them.

"We left Ta-li on 23rd April, after a very happy stay.

ON THE RETURN JOURNEY

there were many opportunities for preaching and selling books. At one inn a New Testament and some tracts were sent to an old magistrate, who was also staying there. In some places which had never been visited by foreigners before the people were very eager to buy the books and hear the Gospel, and in one place the secretary of the magistrate came to the inn and talked till a late hour about the Christian doctrine."

Since the above was written Mr. Owen Stevenson has sent an interesting account of a seventy-four days' journey with Mr. Rhodes, during which they each preached over one hundred times, sold about seventy New Testaments, twelve hundred gospels, five hundred opium tracts, and sixteen hundred tracts of various kinds. The people were most attentive, and many seemed to be interested, but the brethren express regret at the general apathy manifested, the result, no doubt, of extensive and excessive opium-smoking. Our brother asks prayer for the work in this province, which has hitherto been so unproductive.

Work Among Opium Patients in Shan-si.

BY MISS E. E. SEARELL, HSIAO-I.

I MUST tell you about the Opium Refuge work. The number of opium smokers in Hsiao-i and the surrounding districts is simply appalling, it being estimated that eighty out of every hundred take it! We opened our Refuges—one for men and one for women—last October, and since then have received 138 patients of all conditions, from the wealthy man, who can well afford still to indulge his craving, to the poor miserable creature who has "spent all his substance," and is only able to come in and break off through the charity of some friend or friends supplying the necessary money! We have had all ages, from sixty or seventy down to boys of sixteen, and we have even had a little girl of ten years old! She, her brother, mother, and aunt, have all broken off opium this year. The Lord has been very wonderfully blessing the work all through the season, and our hearts are just overflowing with praise and thanksgiving. Of all we

titles, that he felt if he did not give it up he would soon die. He also said he wanted to "repent," which is the term used here to signify that a man wishes to leave his idols and become a Christian. The following day he entered, and from the commencement manifested a truly "repentant heart." While he was here his wife and son came to see us several times, and also appeared to take an interest in the Gospel, while a younger brother, who came in to break off opium, also manifested a willingness to "repent." The two have now been at home again for some time, and the elder brother is bearing such a faithful testimony that he has earned the title of "Pan-kuei-tsi" (half a devil), because he is said to be following us who are "Iang-kuei-tsi" (foreign devils). Now when a man has got to a certain stage in opium smoking he is termed an "opium devil," so Mr. Liu replies with perfect good humour that, according to their own words,



BUDDIST PRIESTS AT PRAYERS.

have had in, only one has really given us any trouble, and he was a young man who had been accustomed always to have his own way, and, therefore, went out rather than submit to the rules. We hear that he has not taken any opium since, and we are looking to the Lord to save him. Very many have destroyed their idols since returning to their homes, and many others have given up worshipping them, though, not owning the idols personally, they have not the power to destroy them. Some, alas! have already gone back to their opium, either through weakness of body or yielding to the influence of so-called friends, but we are not despondent about them, for He is faithful that promised where two on earth shall agree as touching anything that they shall ask, it shall be done, and we have claimed every soul.

One of our patients is causing us much joy just now. Mr. Liu came one Sunday in January, and we wondered who the fine intellectual looking man was who took such an interest in the service. At its close he introduced himself, and said he hoped to enter the Refuge, as he had taken opium for such a number of years, and in such quan-

ties, that he felt if he did not give it up he would soon die. He also said he wanted to "repent," which is the term used here to signify that a man wishes to leave his idols and become a Christian. The following day he entered, and from the commencement manifested a truly "repentant heart." While he was here his wife and son came to see us several times, and also appeared to take an interest in the Gospel, while a younger brother, who came in to break off opium, also manifested a willingness to "repent." The two have now been at home again for some time, and the elder brother is bearing such a faithful testimony that he has earned the title of "Pan-kuei-tsi" (half a devil), because he is said to be following us who are "Iang-kuei-tsi" (foreign devils). Now when a man has got to a certain stage in opium smoking he is termed an "opium devil," so Mr. Liu replies with perfect good humour that, according to their own words,

he is better now than he was before, since he is now only half a devil, whereas previously he was a whole one. His wife complains bitterly that he cannot speak to anyone, either in the house or out of it, without preaching the Gospel, and she and his son abuse him freely. He is very happy in spite of it, and when his wife tells him that if he comes to the chapel on Sundays she will not cook any dinner for him, he replies, "Never mind; I can cook it for myself." Do pray for this man, that he may be kept faithful.

Will you pray, too, for a Mr. Ren, also an old patient. While with us he was fully convinced of the truth of the Gospel, but did not want to say so, as, being a B.A. and a school teacher, he would expose himself to contumely and abuse. He spoke quite freely to us, and said he wanted to learn more and would read the Bible at home.

We have much to praise God for, in the fact that the chapel is crowded to excess every Sunday; the women now have a separate service with Mrs. Lo in their own room, as there is no space for them in the chapel. We are looking to the Lord to open the way to have the chapel enlarged.

Extracts from a Diary.

BY MR. F. C. H. DREYER, K'UH-U, SHAN-SI.

OCT. 28.—On account of the rain on Saturday no one came to the P'ing-iang Fu conference until Sunday morning, so that as much as possible the two days' programme was carried out in one day. Mr. Kay left on Monday afternoon for the coast. He will not be back until January or February.

Heard to-day that the Fan-tien church has secured the mortgage of a building for a new chapel. For the past summer the services have been held in the Mission schoolhouse, but this is not very centrally located, and makes it difficult for some of the women to attend. For a long time they have been wanting to secure the only really suitable building in the place, but the owner would not give it, simply because it would be connected with the

JESUS RELIGION,

and with foreigners. Now he wants to mortgage a house belonging to one of the church members in order to open a cotton depot. After conference with other Christians he (the member) said, "If I mortgage my property to you, you must also be willing to mortgage your property to us, to be used as a chapel." Though it was a very sour apple to him he had to bite it, as there is no other place as suitable for a cotton depot as this. He was willing, and it was settled. The price is 30,000 cash, and improvements or repairs made by the church will be added to this, and must be paid in full with amount of mortgage before the place is given back. They have helped with the city chapel, and now they are asking the Christians here to help them, which is quite fair. I am glad to see them take up this matter so earnestly.

OCT. 30.—To-day the evangelist went to Chang-chuang to teach the printer how to use the tincture in helping opium patients to give up smoking the drug. Before this he had been in the habit of using pills. There are a considerable number beginning with their medicine to-day. A messenger from Nan-fan says that there are eight or ten persons there who wish to break off opium.

I have just returned from the bedside of our old landlord, who, with his wife, drank opium last night with suicidal intent. He has been involved in a lawsuit, which was decided against him yesterday; hence the dreadful decision. About nine o'clock they went to bed and took the drug, deciding to die together. Towards morning it was discovered, and an emetic was given him, and he was able to vomit out the poison. When I saw him he was conscious, and recognized me, though, of course, desperately weak after the battle between life and death. As he is an opium smoker he could endure more than his wife,

WHO HAD SOON DIED,

and whose cold remains lay by his side. He is a B.A., and a man of considerable means. "Sin, when it is finished, bringeth forth death"—bodily and spiritual.

Nov. 2.—Before the first service yesterday morning several members had a talk over tobacco smoking, and planting, and wine-drinking, etc.. This led the elder to speak very powerfully on 1 Cor. 6 : 12-20. Am glad that some seem to feel that we can best glorify God by letting these things alone. At the second service the evangelist preached on "Treasures," after which he stated that the Fan-tien Christians wished to procure a chapel, and would be thankful for the help of the K'uh-u brethren. I saw the first five native names written down, and their gifts amounted to 7,650 cash. Doubtless there will be more to follow. I do praise the Lord for this manifestation of their willingness to help.

My heart was made very sad yesterday morning as I heard that Deacon Iang, of Fan-tien, was to be married on November 9th or 10th to an unbeliever,

AND AN OPIUM SMOKER.

He is not doing this in ignorance of the teaching of Scripture, as a year ago Mr. Kay had a talk with him on the subject. This morning I wrote him a lengthy letter, asking him to reconsider the step he means to take. From one cause and another the visitors have increased somewhat lately. I am glad to sit down and talk with them for a while, as one nearly always can sow a Gospel seed. Alas! those who come specially to hear more of the doctrine are very few. As it was market day yesterday we had a meeting at the East Gate in the afternoon. The elder especially spoke with power. As far as I know him, he is a very godly, conscientious man, who seeks to live to please God.

Nov. 3.—My teacher took my letter to Mr. Iang, of Fan-tien, to-day, and will exhort him himself. I am afraid it is already too late. I have done what I could. Such things weigh heavily on one's heart. What a comfort to remember that after all the

WORK IS THE LORD'S,

and He asks nothing more of us than to be faithful to Him.

Nov. 4.—I had been in bed for some time last night when all at once I was aroused by a great noise. I sprang up and ran to the room in which the workmen are lodging, and found two of them in the midst of a genuine Chinese fight (of words). It took a little effort to restore order in the house, and the two were separated. I am sorry to say that the fight was between an enquirer and a servant of a Christian, both from Fan-tien. The latter was going to return home this morning, but after some exhortation I was able to get him to remain. Hope they are all right now. They fell out over some little thing yesterday, and the elder spoke of it at the prayer meeting last night, but what he said does not seem to have had much effect on them.

For a long time I have been wanting to get a donkey, as I find that carts are too expensive, and for the village work a donkey is

indispensable, for if I do not take enough bedding I freeze and suffer from the cold, and if I take enough, it is too much for my man to carry, so that a donkey seems to offer the only solution. Have tried several, all of which had some defects. Yesterday my teacher brought in one, which I think may do, and I hope to buy him to-morrow—14,000 cash, about \$8.30. Mrs. Kay wishes me to buy a milch cow for her, so we went out to a village to look at one this afternoon. On our way called at our printer's opium refuge. Just now he is helping

ELEVEN MEN TO GIVE UP THE OPIUM.

The repairs on the chapel are going steadily forward. The east and west rooms have been wholly re-roofed, and also one side of the chapel.

Nov. 7.—Had made arrangements to go to Nan-fan with the evangelist this morning, as there are a number there who wish to break off opium, and he is to teach Mr. Uang how to do it. Yesterday afternoon Mr. Beynon, of the B. and F. Bible Society, arrived, so I was unable to go. This afternoon I accompanied Mr. B. to the street to sell gospels. We did not sell many, but had some good opportunities of preaching.

Nov. 12.—On Tuesday my teacher and I attended a large market at Kao-hsien, six or seven miles north-west of this city, for the double purpose of preaching the Gospel and buying a cow for Mrs. Kay, if possible. We had

GOOD AUDIENCES,

and, especially towards evening, a manifest interest was shown in what was said. We took a room at an inn, and on Wednesday we had another time of preaching, returning home towards evening.

Nov. 17.—To-day I had my first case of surgery. I have no knowledge of medicine, and no time for it, so I usually resign in favour of the evangelist, who has a smattering, and does most of the little doctoring there is done here. But to-day he was away, and so I could not refuse. Yesterday a carpenter smashed the first joint of two of his fingers, and as usual first took recourse to native methods. Besides several medicines which I have forgotten, they put on opium (a very favourite cure-all), mortar, sticking plaster (also a favourite), etc., and, as they saw their remedies were not very effective, they came along and asked for a good medicine to

STOP BLEEDING.

I told them I must see the patient, so they brought him along. It was a great job to soak plaster, opium, sticking-plaster, etc., and get it so that one could see what the wound was like. Had to cut away the whole of the finger nail, but hope the flesh below may yet grow together and help cover the protruding bone. The nail of the other finger will also come off. After our work was ended and the finger was nicely bandaged they went away much pleased.

The Work in Ho-nan.

From Dr. Howard Taylor.

CH'EN-CHEO FU.—From the time of arriving home after our travels we have had nothing but good news. Our hearts are full of thanksgiving. God has, indeed, been gracious to us all!

Here, at Ch'en-cheo, the little group of enquirers are growing in grace and in knowledge of the Word. I hope to baptize nine men here this autumn, and at least as many—probably a good many more—women, all old and tried believers of one or two years' standing.

At T'ai-k'ang there are only about three unquestionable converts among the women, but a good many men from among eighty or one hundred enrolled enquirers. I expect there will be at least a dozen or twenty baptized after a short course of special teaching, and more afterwards at brief intervals. These will be mostly men at first; for, though there are a good many women enquirers, it has only been possible to instruct the men regularly the last sixteen months. There seems no doubt about the faith of the women, but they lack knowledge as yet, and, therefore, steadfastness. As they are mostly the wives of believers, I quite trust that they, too, may be received into the church before long.

From Mrs. Herbert H. Taylor.

SHE-K'I-TIEN.—This is the close of a very hot, sultry day. Now, as I write, this upstairs room is like a hot-house, and the mosquitoes are hovering round. Our three wee ones, Jamie, Bella and Clement, are fast asleep within their mosquito curtains. They are very well, thank God, and Mr. Taylor and I are well, too. We are very happy, too, for God is with us, blessing and using us to lighten dark, burdened lives.

We have had quite a famine here this spring. It was distressing to go in and out amongst the people and see such want. We were enabled to help the most needy of the Christians by giving them a small quantity of siao-mi (millet) week by week till harvest time. How we prayed for a good wheat harvest! and it has just been gathered in.

There was more quarrelling in the fields amongst the gleaners than ordinary this year, for the people had been hungry so long they were reckless, and did not wait to pick up the sheaves that had been left, but stole all they could lay their hands upon. I was out holding a little cottage meeting in a village near last Friday. One of the dear women, who has just lately come to Jesus, said, "Oh! Mrs. Taylor, I know I have the Holy Ghost, I am so different: these days in the fields I have picked up what lay at my feet, and have not had the inclination to steal other people's; and the true God has prospered me, and led me to where I had good success. I have such peace in my heart, and have not been so wearied in body as in former years."

Last Sunday and the Sunday previous we had a talk with the Christians about witnessing for Jesus, both with lives and lips, while gleanings in the fields. One old lady, our first woman-convert in She-k'i-tien, was noted for her quiet, industrious gleanings; and one of the women to be baptized shortly was first attracted to the Truth by watching her conduct in the fields.

Over and above our Sunday and Wednesday open meetings I am having Bible readings with the Christian women who can find time to come. These little times are so helpful, and it is such a joy to see the glad faces of these dear women as the Holy Spirit unfolds to us God's wonderful purposes concerning us.

The Sunday services are always overflowing, except last Sunday, when we all met in the large hall, as many were still in the country, and the numbers at church were fewer. Mr. Taylor usually takes the Christians—men and women—and helps them to understand their Bibles. One of the Christians teaches the outsiders and enquirers in the large hall, and I am preceptor.

Thus all get benefit; the Christians are built up in their most holy faith, and the outsiders are told of a God who loves them and a Saviour who died to redeem them.

Prayers are being answered on our behalf, and the Truth is gradually spreading. Please pray on, asking for us more love to Christ, more patience, more love, more hunger for souls, and bodily strength to go and seek for them.

Yesterday I was led very clearly to a notorious old sinner to speak to her straightly about her soul. (When Mrs. Howard Taylor and I first commenced work here, this old woman used to try to spoil it. After we had told the crowds of women who came to see us as well as we could what we had come for, and who Jesus was, this old woman would call out, "Listen, and I'll tell you. This Jesus was a wicked Chinese, and we people turned Him out of China; and He went to western countries, and the people there made Him their god; this is the One they are wanting you to worship.") When I entered her room yesterday afternoon she was having her mid-day nap. I sent the Bible-woman, who accompanied me, into an adjoining courtyard to speak to any one she might meet, and I had a good, earnest dealing with my old woman. She was touched, and told me she understood my every word, for which I was thankful. She looked into my eyes, and I into hers, and I held her hands firmly, and God gave me utterance to plead with her to put away her wickedness and turn to Christ. She promised to think about it all, and I promised to pray; and so I left her with moist eyes, and she called after me to come back again soon.

From Miss Emma L. Randall.

CHEO-KIA-K'EO.—I think you will be glad to hear of some visits to the out-stations which I have made with Mrs. Duff.

The first was made in September to a place called Shu-chai, about twenty miles down the river. The work there is carried on chiefly by natives. A place suitable for holding meetings has been rented by one of the Cheo-kia-k'eo Christians, who frequently goes there to preach. The people meet regularly for worship, led by a faithful native evangelist, who gives his time to the preaching of the Gospel without receiving any remuneration whatever.

We received a hearty welcome from the Christians, who did everything in their power for our comfort. Never shall I forget the love bestowed upon us by these dear brethren and sisters in the Lord. Numbers of women come to see us each day, and, with the aid of our Bible-woman, we were able to make the glad tidings plain to all. Many seemed really interested, and came again and again to hear more. The Christian women seemed never to weary of listening, and it rejoiced our hearts to hear them trying to tell them of the Saviour's love, though they have known of it such a short time themselves.

One day we were invited to dine with a family living in a village eight or nine li from the city. A cart, drawn by two mules and a horse, was sent for us, and we started off under a great cracking of whips and shouting by the driver, who walked at one side. We enjoyed the ride through the open fields and the curious glances of those we met. No foreigners had ever been to this village, but we were received very kindly, and had a good opportunity to preach the Gospel to the crowds who came to see us. It seemed so little that we could do to turn their eyes away from their idols to the true God, but who can tell what the result of our few broken sentences may be? God delights to use the weak things.

The eldest son of the house to which we were invited is a Christian, and idolatry in that one house is abolished. It was so good to see texts of Scripture on the walls where the ugly paper gods had been.

Another day we went to the home of the evangelist, whose whole family are Christians. The tiny granddaughter is named "Zion." We were inclined to smile a little at the name, but when we remembered that many Christians are called by such names as "Trouble," "Camel," or "Dog," we thought "Zion" a very nice name, and told them so. I wish I could give you some idea of the blessing we ourselves received from our visit to this place. We went to help and teach the women there, but I am glad to testify of help and encouragement received from them. Seven women came back with us to be baptized here. All are over fifty years old, and one dear old woman (the evangelist's mother) is over eighty. We do praise God for each one. I gave them Phil. 1:27 as my parting message to them as they were returning, and they said, "We never want you to hear that we have gone backward, but that we go forward every day." Do join me in praise for them, and also in prayer, that they may be kept from falling.

Two texts of Scripture were specially blest to me while there. One, "All power is given unto Me . . . go ye, therefore," and "Lo, I am with you." The thought was full of sweetness that He, to whom all power had been given, was there with me as my Companion and Helper in that heathen city, and I think I realized His



ENTRANCE TO A HO-NAN VILLAGE.

presence as never before. Again, *Psa. 72 : 11*, "All nations shall serve Him." This nation, now so far from Him, so bound in idolatry and sin, shall serve Him, our blessed Lord and King ! Pray that we may, by our faithfulness, hasten this time.

I think I must reserve the account of our other visit for another time.

From Miss Effie L. Randall.

CHEO-KIA-K'EO.—There are quite a number of places worked from this centre, and in some of these regular services are held, conducted entirely by the native Christians, with an occasional visit from the foreign pastor, to oversee, instruct and advise them in any difficulties they may have. Other places, where there are no natives who can take the position of leaders, are also visited, but when no one can go to them, the Christians and enquirers often walk in ten, fifteen and twenty li, to the services here, some of them going back the same day, others remaining over until Monday. Our hearts overflow with thankfulness to see how God is working, and we wish to keep ourselves more and more in the background, that only Christ may be seen, and that we may not hinder His working.

During October my cousin and Mrs. Duff visited two places where we have premises rented for worship, one twenty English miles away, and the other about thirty-five, spending some days at each place. In November Miss Cream and I spent ten days at the first of these places, and now Miss Cream and my cousin are at the last-mentioned place, expecting to be gone about three weeks altogether. While we are at these places the Christian women and enquirers, those who live near enough, come every day to be taught verses of the Bible and hymns, and it is wonderful how much some of them learn. One woman, over fifty years of age, very poor and nearly blind, has a most remarkable memory, and can repeat verse after verse of the Bible and many hymns. It seems as if God had bestowed upon her this special gift to make up for her deficiencies in other respects.

Yesterday (Sunday) at the morning service our chapel was filled to overflowing with quiet, interested listeners; and a nice number, too, attended the women's class in the afternoon. In the morning, before the service, the men have a prayer meeting, and the women are divided into three classes—Christians, enquirers and strangers, and each division given the teaching most suitable for them.

About a year ago I wrote to you about an old beggar woman who had been coming for some time, and who seemed to be much interested. She has appeared from the very first to drink in the truths of the Gospel, and has been so simple and child-like with it all that it is a great joy to teach her. She often comes with a question upon some point about which she is not quite clear, and whatever we tell her she accepts with perfect confidence. How necessary that our teaching be always scriptural, for we seem to be here, in a special manner, "in Christ's stead." During the summer this dear old woman was baptized, and it does one's heart good to see her during the services with her eyes riveted upon the speaker's face, and her own face lighting up at any mention of the Lord Jesus. She begs daily for a living, and says that the Lord gives her enough on Saturday so that she does not need to go out at all on Sunday. A real instance of a double portion on the sixth day, is it not ? What a joy to think of some of these poor people who, a few months ago, had never even heard the name of Jesus, going ere long from their miserable homes to the house of many mansions that is now being prepared for them "forever with the Lord."

The medical work done here by Miss Wallace brings numbers of people from all directions and from long distances; and many who are now interested enquirers came first for medicine, and thus heard the Gospel. The mere sight of the misery and suffering many of them have to bear because of their ignorant and superstitious practices makes one's very heart sick, and one can better understand how weary and worn Jesus must have felt after being thronged from morning till night with sick folk. He with a word healed all that were diseased, while we have often to tell them we can do nothing for their physical ailments, but can only recommend them to Jesus, who can heal both body and soul.

The Lord is still helping me much with the language; I have now passed my fifth examination, and one more will finish the course laid out by our Mission. I am also enjoying good health, and am very happy in the work to which God has called me.



A ROADSIDE PEEP IN HO-NAN.

No doubt you all know that Mr. Stearns visited China this last summer, but being so far inland I did not get to see him.

You, my dear fellow-workers at home, are always held in affectionate remembrances, and I often thank God for blessings received in answer to your prayers. May He open daily unto you His good treasure, and fill you with the knowledge of His will in all things.

A Half Year's Work in Cheng-iang-kuan, An-huei.

BY MR. HENRY S. FERGUSON.

THE work, medical and evangelistic, has been under the charge of Dr. J. E. Williams. The people have gradually learned to appreciate the medical work, and it has done much in opening the way for the Gospel. Hitherto the work here has been much opposed, and the workers much spoken against, but there seems now to be a much more kindly feeling towards us. Up to the time Dr. Williams left us in June for furlough, patients were coming in steadily increasing numbers and from considerable distances. Many very serious cases were treated, and very many minor ailments. Among those who came were not a few incurable cases, the worst of these being leprosy.

THE EVANGELISTIC WORK,

or at least the outside part of it, was rather hindered by our being short-handed. But the Gospel was constantly preached in our street chapel, which was daily thronged by an ever-changing audience. Our chapel-keeper is a Christian native of many years' standing, with a good knowledge of the Bible, but very little other learning. Our evangelist (Mr. U) made several long journeys into the country districts. After we were reinforced by the arrival of Mr. Gilmer in April, I, too, spent much time outside until the beginning of June. My first journey was to Sheo-cheo, a large city sixty li (twenty miles) to the north-east. I was accompanied by my teacher, Mr. Mao. We took up our quarters in an inn, and, although on account of constant heavy rains we were hindered from going on the streets as much as we otherwise would, we had plenty of opportunity of preaching, for when we could not go to the people some would always come to us to the inn. The people of this city are accustomed to us, and we are subjected to

NO INCONVENIENCE IN WORKING

among them. I observed that many of the shops on the streets were loaded with incense, and learned that on the 15th of the next month there was to be the great yearly assembly to worship a certain goddess, whose temple is on the summit of one of a range of low, rocky mountains back of the city, about two miles distant. Tens of thousands of people were expected to be present. I resolved to be present, too.

At the set time I returned, accompanied by our chapel-keeper. There was no room for us in the inns, so we engaged a small boat to live on. There were not so many people as expected; thousands instead of tens of thousands, but there was a constant stream of pilgrims between the north gate of the city and the temple on the hill. Between the city and the base of the hills was an expanse of water, crossed by a stone causeway, with arched bridges. At the far end of this, close to the road followed by the pilgrims, a market had been established. Near this we moored our boat. Here a

PREACHER OF THE SACRED EDICT

had his stand. He sat on a high pedestal under a small canopy reading and speaking in a monotonous tone all day to a small and ever-changing audience, exhorting people to respect and care for their parents, be submissive to their senior relatives and respectful to the aged, to be industrious, thrifty, orthodox, courteous, loyal, peaceful, law-abiding, etc., the highest morality known to the Chinese. These men are sent out in imitation of Christian missions as an effort to counteract their influence. How weak an influence to set against the living Christ! There was not a very ready sale for our gospels and tracts, perhaps because the city had often been visited before, and the visitors were taken up with their idolatry and business. But in the city and in the market and in the temples there were plenty of opportunities of speaking to people who were willing to stop and listen a little while.

On the evening of the second day I told the chapel-keeper that I was about to go up the mountain side

TO THE TEMPLE,

and that if he chose he might follow later. With a supply of gospels I started up, hoping to sell to the pilgrims who were coming down.

The way was lined with beggars of all ages and all stages of wretchedness. One was a leper; one sat by the wayside with a stone before him, on which he struck his forehead until the blood ran down his face to arouse the compassion of passers-by. One stalwart young man sat on a ledge of rock, and behind him sat an old woman with long, white hair, doubtless his mother, hiding her face between his shoulders and with her arms clinging around his neck. This exhibition of filial piety touched the hearts of all, and as a consequence the bottom of the large wicker basket before him was well covered with cash.

Approaching the temple I observed

A NUMBER OF WORSHIPPERS

ascending the stone steps leading up to it, stopping at each landing to make prostrations, some of them carrying a small stool, which they set down and struck their heads on at each successive step. The main temple consists of a courtyard surrounded by walls and buildings, the building at the back being open, well decorated, and containing a large, elaborately-painted mud idol, the object of worship. In the courtyard were two altars or furnaces for burning incense. A large number of Buddhist priests were in attendance, most of them young, many of them mere lads. Two well-dressed gentlemen, not priests, seemed to act the part of master of ceremonies. The worshippers marched around in a circle to the beating of a gong, threw handfuls of incense into the fires, then stood in a row before the idol, and, as an old grey-haired priest tapped on a gong, all knelt down and knocked their heads on the ground several times, then rose and marched away. As I stood looking on, one of the well-dressed gentlemen alluded to above came to me and

POLITELY ASKED WHO I WAS

and why I had come. Had I come to worship? "No," I said; "we do not worship gods made by men's hands, but the one true God, who created heaven and earth, and men, and all things." He was not at all averse to entering into conversation, and he and several priests listened very quietly to the Gospel story. After a quarter of an hour or so, hearing excited voices in another part of the court, I perceived that our chapel-keeper had arrived and was arguing with some priests. Evidently they were not willing to hear from a native what a foreigner might say without question. The discussion was passing the bounds of moderation, and I was no longer the centre of attraction. I heard one saying to him, "What countryman are you?" a most cutting question to ask a Chinese Christian. Then I found that a handful of burning paper had been placed between my feet, and was setting fire to my clothing. I kicked it out of the way, and looked around upon the company of priests, who all looked as innocent as possible. I made my way over to the chapel-keeper (Mr. Chang), who was bent on preaching to the priests, and heard one of the well-dressed gentlemen addressing him with, "You go! you go! You are spoiling our ceremony." He apparently had not made up his mind to go, but I told him that

IT WAS NO LONGER EARLY,

and we would do well to return. Then I tried to smooth matters by being polite, and exhorting all and sundry to restrain their steps, and not to trouble to escort us to the gate. But all were bent on speeding the parting guests, and accompanied us to the gate at the head of the stone steps. Mr. Chang descended the steps, but I preferred to go down outside. When he reached the first landing one of the well-dressed gentlemen flung a heavy stick on the pavement behind him with great emphasis. Then they stood looking after us as we walked away. The result of this visit appears to me unfortunate, but it may be God will use it to open the eyes of some of those concerned. The next day in the city I was accosted on the street by a gentleman, who said, "I heard you went up the mountain yesterday." "Yes," I said; "I went up for a little while." "I heard, too," said he, "that you did not worship the idol." "No," I said; "we do not worship idols. We only worship the one true God, who made the heavens and the

earth, and men, and all things." "I also heard," said he, "that you would not allow anyone else to worship the idol." This was more than the truth. A little later I was accosted by a thoughtful-looking young man, who said, "Will you tell me how you worship this God you speak of?" He brought a bench from a house for us to sit on, and he listened

MORE THAN HALF AN HOUR

while I spoke of the Word of God, of prayer and thanksgiving, and of obeying the voice of the Lord, and of the way of approaching Christ.

Other journeys have been taken into country districts. In these I found that there was not a ready sale for gospels and tracts near the city in which we live, doubtless because these places have been often visited, but farther away sales were very brisk. The near places need to be frequently visited for preaching only, as there the people already know something of the contents of our books, and need the living preacher, filled with the Spirit, to make clear their meaning. Everywhere we are well received, and have ample opportunity for seed-sowing. Of course, there are some who oppose themselves, and

speak against us, but as yet they hardly amount to an obstacle, as far as the work of preaching is concerned. Some despise us so completely as to pay no heed whatever. One day I stood at the door of a Mohammedan mosque, and offered a gospel to a young man who came forward. He tossed his chin into the air and

WAVED HIS HAND DISDAINFULLY.

and did not condescend to speak. More frequently we meet those who say they are orthodox, and will have nothing to do with heretical sects. One day in a village a man who evidently could not read bought three Gospels. A bystander remarked, "People who can't read buy their books; those who can read don't, because they can see that they are no good."

There are in our district several persons who would like to sell or rent houses to us, and not a few who would like to enter our employ; but there are also hopeful hearers, who manifest an interest in the truth. But the vast majority of those who hear do not yet see in Christ anything they need for themselves. The willingness of people to hear gives abundant opportunity to get in a stroke with the sword, and it may cut where we least expect it.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER V.

10. The memory cannot be improved except it be exercised.

11. If the memory be not exercised it will gradually become weaker, and in time be almost lost.

12. The more the memory is exercised, up to a certain point, the more it will be strengthened and improved.

FEW will doubt the truth of these statements; but if these statements are correct, then how important it is:

(1) That the memory be exercised whenever opportunity presents. Just in proportion as every opportunity of exercising the memory is used, will the memory be likely to attain its full strength and power. Just in proportion as opportunities are not used, will the memory fail in attaining its full strength and power. Locke says, "Most, even of those excellencies which are looked upon as natural endowments, will be found, when examined into more narrowly, to be the product of exercise, and to be raised to that pitch only by repeated action."

Every new name, and every new word, and every new number, and every new date, and every new fact, can easily be remembered if carefully noticed at the time it comes before the mind and compared with some word, or name, or number, or date, or fact already remembered. Every new name, or word, or number, or date, or fact thus remembered makes every other the easier to remember.

The use of the memory may be so neglected that it gradually becomes a habit not to use it. This means its gradual decay and loss. It may be so used that its use becomes a habit. When this is

the case its vigour will be retained, and its growth continued, even to advanced age.

(2) That what is read, etc., be reflected upon. Reflection is of great importance to the mind as a whole. It is equally important to the memory. Better read one thing and reflect upon it than a dozen and not. Desultory reading injures both the memory and the mind. "This, unfortunately, is the character of much of the reading of the present day, which has for its object the satisfying of a momentary curiosity, after which the subject is never again, perhaps, thought of, and speedily passes entirely from the mind. The evil habit thus induced rapidly extends to more important matters, and much that is wished and desired to retain is found to slip away from the memory; its entire character comes to be undermined, and little reliance can be placed on it for anything."—Kay.

"Nothing is so strengthened by practice, or weakened by neglect, as memory."—Quintilian.

(3) That those who are advancing in years do not cease to be learners. Those who cease trying to learn, soon cease to have the power to learn. "Immobility is death." Whenever immobility sets in, death begins. "Nature attaches a curse to all inactivity."—Goethe. Even temporary inactivity, except under special circumstances, injures. "I have known several instances in which the muscles of a limb have been rendered weak and powerless for months by their incautious disuse."—Dr. Mayo. The results of disuse and inactivity are the same on the mind as on the body.

No power and no faculty can be increased, or even kept, except it be used. This is not merely the teaching of science, but also of Scripture (Matt. 25 : 14-30).

Tidings from the Provinces.

CHEH-KIANG.

Kin-hua.—Mr. F. Dickie, writing on December 9th, says: "You will be pleased to hear that we have had the joy of receiving five converts into the church by baptism—four women and one man. Thirteen persons were examined, but only five received, the others being asked to wait a few months. We had a very happy day together, and we do praise God for this token of His presence with us, and go on believing for greater things. 'He is able.' At present it seems to be all

sowing and very little reaping; still, we believe we shall reap. We always get good audiences at our week-day services, and many profess an interest in the Gospel. Almost every afternoon we recognize men who have been in before, and we hope that many may eventually be led to put their trust in Jesus.

"Mr. John Cooper and I visited P'u-kiang almost a fortnight ago. We spent Sunday at Ma-k'iao-t'eo, and had a very good time with the people there. The farmers were all very busy, so we did not get such good audiences

on Sunday; fifteen men and two or three women turned out to the forenoon service, and about the same number in the afternoon."

AN-HUEI.

U-hu.—Mr. Begg writes: "You will be glad to know that I had a pleasant trip to the north of the river. I have got three homes where we can conduct a meeting once a month. I am believing for a fourth, so that we can conduct a weekly meeting at four dif-

ferent centres. I am sure we had over twenty farmers listening attentively to the Gospel from my lips last Wednesday. Pray for this work."

KIANG-SI.

Iang-k'eo.—Miss Grace Irvin writes: "I would like to tell you of the springing up and maturing of seed sown in a district where, for a long time, I have prayed that there might be souls saved, and a place given us in which to teach and carry on work. How fully God answers believing prayer! The district, which is called Kien-ti, is fifteen li away, and is the centre of a coal mining district of an area of not less than one hundred and fifty li; it has two villages, one on each side of the river, with a population of not far from six thousand. Last week we took a journey to this place. We went four strong, and I somehow felt specially called to go at that time. Our going proved to be God's special leading, for we returned—not four of His children, but seven! He took us directly to the home of a couple of sixty-one and fifty-seven years, a man and his wife, with no children. At dinner time we were seeking the nearest place where we could eat; when passing a door a woman rushed out in an ecstasy of delight, almost carrying me into her house to preach the Gospel, stating that she and her husband believed the doctrine, and were waiting for some one to lead them to Iang-k'eo to worship. The curious part of the event was that, though she had called us in on purpose to hear, she had not time to hear much for telling us that she and her husband had made up their minds since the first of the year to believe, and were only waiting for some one to teach them how. 'My husband and I,' she said, 'have made up our minds to-day that we two will worship God.' She said, 'We have plenty of rice; you must abide in our house to-day,' and I said we would. The dear old woman was so excited, trying to listen and to get our food at the same time; and how she did fly round! We had a scattering soon, for she came out of the kitchen and called my Bible-woman to go in with her to preach while she cooked; and said, 'The kiao-si and the others—they can tell my husband.'

"On Saturday the two rode my barrow to Iang-k'eo in time for service on the Lord's Day. People by the way were curious to

know where they were going. 'We are going to Iang-k'eo on purpose to worship God, and believe in Jesus to wash away our sins; you ought to go, too.'"

Kih-an.—Mr. A. E. Thor, writing from this station, says: "The work here is getting on well. Our meetings are more largely attended than ever before—sometimes crowded, especially on Sunday afternoon and evening. The interest among the women is increasing, too; we often have thirty or forty women in for Sunday worship, and my wife is well received wherever she goes. We have also started a Sunday afternoon out-door meeting, in which the Christians join with all their heart, preaching, etc. Our Christian cook and the barber often go out with my wife, preaching to the men while she talks to the women. She has just returned from a visit to the country, where she has been staying for a few days with a Christian woman. May the Lord save many is our prayer!"

SHAN-SI.

Lu-an.—Mr. Stanley P. Smith, in a letter dated November 23rd, writes: "Our hearts have been gladdened lately by a visit from the photographer, Liang, who was baptized this year, and his assistant. They are leaving us to-morrow (D.V.) for their home, which is in Ho-nan, at a place called Huai-ch'ing Fu. This Huai-ch'ing Fu is an anti-foreign place, and about seven years ago some members of the China Inland Mission, who attempted to get a footing there, were driven out. Liang took morning prayers to-day, and gave a helpful address on the leper and centurion, in Matt. 8. His missionary spirit came out in some helpful words that the centurion was not pleading for himself, but for others. We hope his assistant may be baptized next year.

"The cobbler, who was driven out of his home for confessing Christ, is making the most public witness this city has seen among the natives. He always carries his three-volume Bible with him. He has a pole where he plies his trade, and on it some good, straight verses of Scripture.

"We would be glad of prayer for Liang in going to Huai-ch'ing Fu. This will be the first time he has gone there as a Christian. He seems full of desire to make the Gospel known. The cobbler's mother, or, rather,

stepmother, is still bitter against him; he is seeking to win her by prayer and love.

"During the last few days we have all been busy in the new little shop, as a theatre has been set up, and is playing for three days. The shop was filled with standing people yesterday when we were down there before the theatre began. We have got two walls in the shop to be filled with texts on two subjects: the goodness and severity of God. Another wall will be taken up with texts on prayer, and we hope to find space for texts on the cross in its double aspect, of Christ crucified for us, and we crucified with Him. Oh! for the Word of God to 'run swiftly.'"

Hong-tong.—Mr. Marshall Broomhall writes: "September 30th was the date of the meeting of the Hong-tong church officers to discuss church business. I had felt for some time the need of several matters being carefully talked over together before the church gathering, and we assembled on that day for that purpose.

"The first thing discussed was the reception of candidates for baptism. The unanimous feeling of the meeting was that applicants for baptism should be received as Hsioh-iu—candidates for baptism—for one year before being finally received. This accounts for fewer being received this year, but there is a large number of candidates for next year, and for these I am organizing classes this winter. I am glad to say that this decision has been accepted by all with hardly a complaint. At first one or two applicants did grumble, but all seem thoroughly pleased now. This, of course, does not mean merely a year from time of believing, but from time of application for baptism.

Recent Baptisms.

The following baptisms have been reported from Shanghai in January:

CHEH-KIANG,	Kin-hua	...	...	...	5
	Ning-hai (out-station)	...	...	...	14
	T'ai-cheo (out-station)	...	...	...	17
	P'ing-iang (out-station)	...	...	...	5
HO-NAN,	Ch'en-cheo	...	...	...	6
	Cheo-kia-k'eo	...	...	...	21
SHAN-SI,	Hong-tong	...	...	...	12
	Hoh-cheo	...	...	...	5
	Total...	...	...	...	85

China Inland Mission Prayer Union.

SUGGESTED ORDER FOR WEEKLY PRAYER:

Giving the names of the Missionaries from North America, the year of their arrival in China, and their present location.

SUNDAY.

The Councils and Workers in the Home Lands.

Missionaries Home on Furlough:

Mrs. A. Ewing (*nee* Lucas) 1888 In England.
Miss L. J. Kay 1890 In United States
Mrs. W. P. Knight (*nee* Fairbank) 1890 In Canada.
Mr. J. S. Rough 1889 "
Mrs. Rough (*nee* Munroe) 1888 "
Mrs. F. B. Webb (*nee* Van Lear) 1890 In United States

MONDAY.

KAN-SUH.—Work began in 1876.

Area, 86,608 sq. miles. Population, 3 millions.
8 Stations. 1 Out-station. 38 Missionaries.
9 Native Helpers. 52 Communicants.
Mr. J. S. Fiddler 1896 Lan-cheo.
(Postal address—China Inland Mission, Han-kow, China.)

SHEN-SI.—Work began in 1876.

Area, 67,400 sq. miles. Population, 7 millions.
16 Stations. 9 Out-stations. 74 Missionaries.
29 Native Helpers. 313 Communicants.

Mr. R. T. Moodie 1897 Han-chong.
Mr. R. DeW. Smith 1897 "
Mr. R. L. Evans 1896 Ch'eng-ku.
Miss M. C. Hunt 1895 Iang-hsien.
Mr. A. W. Lagerquist 1890 Cheo-chih.
Mrs. A. W. Lagerquist (*nee* Mrs. Gustafson) 1891 "
(Postal address—China Inland Mission, Han-kow, China.)

SHAN-SI.—Work began in 1876.

Area, 55,268 sq. miles. Population, 9 millions.
21 Stations. 18 Out-stations. 75 Missionaries.
106 Native Helpers. 1,072 Communicants.

Miss J. Thompson.....	1895	Ta-t'ong.
Miss M. E. Smith.....	1896	"
Mr. A. R. Saunders.....	1887	P'ing-iao.
Mrs. A. R. Saunders (<i>nee Smith</i>)	1890	"
Miss Riggs.....	1891	"
Miss R. Palmer.....	1896	Ho-tsin.
Miss G. C. Walter.....	1896	P'ing-iang.
Mr. F. C. H. Dreyer.....	1895	K'uh-u.
Miss S. A. Troyer.....	1896	Lu-an.
Miss H. J. Rice.....	1893	Lu-ch'eng.
Miss M. S. Huston.....	1896	"

(Postal address—China Inland Mission, Tien-tsin, N. China.)

TUESDAY.

CHIH-LI.—Work began in 1887.

Area, 58,949 sq. miles. Population, 20 millions.
4 Stations (2 of them business centres).
12 Missionaries.
4 Native Helpers. 18 Communicants.

Mr. G. L. Haight..... 1896 Shuen-teh
(Postal address—China Inland Mission, Tien-tsin, N. China.)

SHAN-TONG.—Work began in 1879.

Area, 65,104 sq. miles. Population, 19 millions.
3 Stations. 6 Missionaries.
11 Native Helpers. 75 Communicants.

The Chefoo Schools, 30 Teachers, etc.
The Sanatorium, 2 Missionaries.

Miss E. Burton..... 1895 Chefoo.
Miss F. E. L. Sutton..... 1897 "
Miss A. C. Chambers..... 1894 Ning-hai.

(Postal address—China Inland Mission, Chefoo, N. China.)

HO-NAN.—Work began in 1875.

Area, 65,104 sq. miles. Population, 15 millions.
8 Stations. 28 Missionaries.
23 Native Helpers. 215 Communicants.

Mr. J. E. Duff..... 1890 Cheo-kia-k'eo.
Mrs. J. E. Duff (*nee Williams*) 1888 "
Miss Effie L. Randall..... 1895 "
Miss Emma L. Randall.... 1895 "

(Postal address—China Inland Mission, Han-kow, China.)

KIANG-SU.—Work began in 1854.

Area, 44,500 sq. miles. Population, 20 millions.
6 Stations (2 for business). 2 Out-stations.
55 Missionaries and Probationers (17 on Shanghai Staff)
18 Native Helpers. 89 Communicants.

Mr. F. H. Neale..... 1895 Shanghai.
Miss L. F. Bridge..... 1895 "
Miss L. A. Batty..... 1895 "
Miss M. King..... 1896 Iang-cheo.
Miss M. G. McLenaghan 1896 Kao-iu.
Miss M. E. Waterman.. 1896 T'sing-kiang-p'u.
Miss E. E. Roehl..... 1897 Iang-cheo.
Miss E. E. Tilley..... 1898 "
Miss L. J. Weber..... 1898 "
Miss M. E. Standen.... 1898 "
Miss M. Macpherson.... 1898 "
Miss M. Macdonald.... 1898 "
Miss E. L. Bennett.... 1898 "

(Postal Address—China Inland Mission, Shanghai, China.)

WEDNESDAY.

SI-CH'UAN.—Work began in 1877.

Area, 166,800 sq. miles. Population, 20 millions.
14 Stations. 10 Out-stations. 74 Missionaries.
33 Native Helpers. 423 Communicants.

Mr. H. C. Ramsay..... 1897 Ch'ong-k'ing.
Mr. O. L. Stratton..... 1896 Sui-fu.
Mrs. B. Ririe (*nee Bee*).... 1891 Kia-ting.

Miss M. Nilson..... 1891 Kia-ting.
Miss M. C. Worthington... 1895 Uan-hsien.
(Postal address—China Inland Mission, Ch'ong-k'ing, W. China.)

KUEI-CHEO.—Work began in 1877.

Area, 64,554 sq. miles. Population, 4 millions.
5 Stations. 2 Out-stations. 30 Missionaries.
11 Native Helpers. 66 Communicants.

Mrs. Windsor (*nee Hastings*).. 1891 Kuei-iang.
Miss L. Hastings..... 1894 "
Mrs. Adam (*nee Hastings*).... 1895 An-shuen.
Mr. C. G. Lewis..... 1895 Hsing-i.
Mrs. C. G. Lewis..... 1896 "
Mr. H. E. Bolton..... 1895 Pang-hai.

(Postal address—China Inland Mission, Ch'ong-k'ing, W. China.)

UIN-NAN.—Work began in 1877.

Area, 107,969 sq. miles. Population, 5 millions.
6 Stations. 35 Missionaries.
10 Native Helpers. 66 Communicants.

Miss C. A. Leffingwell..... 1896 Uin-nan.
(Postal address—China Inland Mission, Yun-nan Fu, Meng-tsz, via Lao-kia, Tonkin.)

THURSDAY.

HU-PEH.—Work began in 1874.

Area, 70,450 sq. miles. Population, 20½ millions.
3 Stations (one for business). 2 Out-stations.
16 Missionaries. 10 Native Helpers. 22½
35 Communicants.

Mr. H. A. Sibley..... 1891 Lao-ho-k'eo.
Mrs. H. A. Sibley..... 1891 "
Mr. T. J. Hollander..... 1892 "
Mr. D. W. Crofts..... 1895 "

(Postal address—China Inland Mission, Han-kow, China.)

KIANG-SI.—Work began in 1869.

Area, 72,176 sq. miles. Population, 15 millions.
15 Stations. 15 Out-stations. 56 Missionaries.
48 Native Helpers. 468 Communicants.

Miss I. A. Robson..... 1895 Ta-ku-t'ang.
Mr. G. H. Duff..... 1888 Nan-k'ang.
Mrs. G. H. Duff (*nee Fitzsimons*)..... 1888 "
Miss E. Forsberg..... 1894 An-ren.
Miss C. Muldoon..... 1894 "
Miss F. L. Collins..... 1894 Peh-kan.
Miss R. McKenzie..... 1888 Ih-iang.
Miss A. M. Hancock..... 1895 "
Miss H. Bance..... 1895 Ho-k'eo.
Miss E. E. Hall..... 1896 "
Miss L. M. Passmore..... 1896 "
Miss G. Irvin..... 1888 Iang-k'eo.
Mr. W. S. Horne..... 1888 Uh-shan.
Mrs. W. S. Horne (*nee Turner*) 1888 "
Mr. Wm. Taylor..... 1890 "
Mrs. Wm. Taylor (*nee Gardner*)..... 1888 "
Miss M. A. Wood..... 1895 "
Miss E. A. Ogden..... 1896 "
Mr. J. Meikle..... 1888 Feng-kang.
Mr. G. J. Marshall..... 1890 "
Mrs. G. J. Marshall (*nee Smith*)..... 1895 "
Mr. E. G. Bevis..... 1897 "
Mr. A. Marty..... 1897 "
Mr. A. E. Thor..... 1890 Kih-an.
Mrs. A. E. Thor (*nee Carlson*) 1891 "
Dr. F. A. Keller..... 1897 "
A. P. Quirmbach..... 1897 "
Mr. J. Lawson..... 1888 Chang-shu.
Mrs. J. Lawson (*nee Cowley*).. 1889 "
Mr. R. B. Whittlesey..... 1895 "
Mr. E. B. Saure..... 1895 "

(Postal address for Uh-shan and Iang-k'eo—China Inland Mission, Shanghai, China.)

For the rest—China Inland Mission, Kiu-kiang, China.)

AN-HUEI.—Work began in 1869.

Area, 48,461 sq. miles. Population, 9 millions.
13 Stations. 10 Out-stations.
54 Missionaries and Probationers.
30 Native Helpers. 260 Communicants.

Mr. A. V. Gray..... 1897 An-k'ing.
Mrs. J. Brock (*nee Elliott*) 1894 "
Mr. J. W. Wilcox..... 1896 "
Mr. W. T. Locke..... 1896 Ning-kueh.
Miss T. Miller..... 1890 Kien-p'ing.
Mr. C. Best..... 1892 Ku-ch'eng.
Mr. W. C. Hooker..... 1892 "
Mr. H. S. Ferguson..... 1895 Cheng-iang-kuan.
Mr. B. T. Williams..... 1897 T'ai-ho.

(Postal address—For An-k'ing, China Inland Mission, Shanghai, China.)

For the rest, China Inland Mission, Wuhu, China.)

FRIDAY.

CHEH-KIANG.—Work began in 1857.

Area, 39,150 sq. miles. Population, 12 millions.
20 Stations. 68 Out-stations. 65 Missionaries.
165 Native Helpers. 2,980 Communicants.

Mr. J. B. Miller..... 1895 Fung-hua.
Mr. E. Knickerbocker..... 1893 Ning-hai.
Mrs. E. Knickerbocker..... 1893 "
Dr. J. A. Anderson..... 1889 T'ai-cheo.
Mrs. J. A. Anderson (*nee Ross*) 1893 "
Mr. T. Urry..... 1892 "
Mrs. Thomson (*nee Graves*).. 1894 Huang-ien.
Miss K. B. Stayner..... 1893 Uen-cheo.
Mr. A. Paul..... 1896 Tseh-k'i.
Miss J. Davis..... 1896 Lan-k'i.
Miss M. E. Manchester... 1895 K'u-cheo.
Mrs. F. G. Ward (*nee Fuller*) 1895 Ch'ang-shan.

(Postal address—For U'en-cheo, China Inland Mission, Wengchow, China.)

For the rest, China Inland Mission, Ning-po, China.)

HU-NAN.—Work began in 1875.

Area, 74,320 sq. miles. Population, 16 millions.
Itinerant work from north and east.

SATURDAY.

KUANG-SI.

Area, 78,250 sq. miles. Population, 5 millions.
Occasional itinerant work.

FUH-KIEN.

Area, 53,480 sq. miles. Population, 10 millions.
At least 30,000 Communicants.

The China Inland Mission has no work in this Province.

KUANG-TONG.

Area, 79,456 sq. miles. Population, 17½ millions.
At least 11,000 Communicants.

The China Inland Mission has no work in this Province.

TIBET.

Population, 6 millions. 8 Missionaries.
2 Stations (in Chinese territory).

SIN-KIANG.

Population, 5 millions.

MONGOLIA.

Population, 2 millions.

MANCHURIA.

Population, 12 millions.

The China Inland Mission has no work among these.

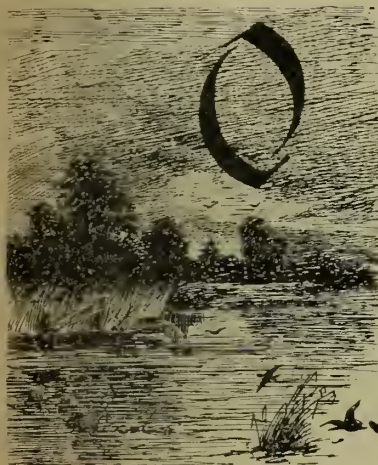
The General Director, Rev. J. Hudson Taylor, and the China Council.

CHINA'S MILLIONS

The forward Movement.—II.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."

EXODUS 14 : 15.



IN the way to China we wrote a short article under this heading, which appeared in our February number. In that paper we pointed out that the first and most important need of that great country was a spiritual one; that *all* Protestant native Christians, and *all* of us foreign workers among them, should be filled with the Holy Ghost. We expressed the hope that a Keswick deputation might visit China and be used towards this end. We would ask for continued earnest prayer, that the right men may be set free and enabled to come out without unnecessary delay; and that, in the meantime, the Spirit of God may work mightily, preparing the heathen for the Gospel and the converts for fuller blessing; likewise raising up from among them evangelists, called, qualified and constrained to preach the Gospel, as well as live out the Christ-life. In this way every branch of the Christian Church in this land will be engaged in a most blessed forward movement.

Then, next, in addition to this general spiritual preparation, we have felt that for ourselves in the China Inland Mission another preparatory work would be required in China before commencing a special evangelistic forward movement. It would be needful to determine where and how it should commence, to arrange for evangelistic centres, to which the new

evangelists could go on arrival, for study of the language and training in work, and to which they could return from time to time for rest and refreshment after the work has commenced. Experienced missionaries would be wanted to take charge of these centres, in which it is proposed also to train native Christians as helpers.

A special itinerant missionary evangelistic band would then be required, willing to consecrate five years of their lives to itinerant work, without thought of marriage or of settling down till their special work is accomplished. The work would be arduous, involving much self-denial; but it would bring with it much blessing and great spiritual joy, as the command, "Preach the Gospel to every creature," was being obeyed. In keeping of His commandments there is great reward. (See Psalm 19 : 2.) The workers, when ready, would go out two and two—*i.e.*, two missionaries and two native helpers—to previously arranged districts, to sell Scriptures and Gospel tracts, and to preach the Glad Tidings. Living together in the same inns, for companionship and fellowship, they would often separate during the day, one missionary and native brother going in one direction, and the other two in another; and meet again at night, to commend to God the work of the day, as before setting out they had unitedly sought His blessing.

Two-thirds to three-quarters of their time being thus occupied, the remainder would afford opportunity for bodily and spiritual rest and refreshment, for continuing the Chinese studies of the missionaries, and the systematic Bible studies of the native helpers. As the work progresses the number of these rest-centres would need increasing.

Ere leaving home we were greatly cheered and comforted by the promise of God, "I will instruct thee and teach thee in the way which thou shalt go." (Psalm 32 : 8.) We felt we were going forward in this movement, not knowing when, how, or where God would have it begun, but assured that, *in* the way, the needed instruction and teaching would not be withheld; and we have not been disappointed. In ways of God's own planning, and without pre-arrangement on our part, workers have met in Shanghai from England, America, the Continent of Europe, and the interior of China, and, after conference and prayer, and with the help and co-operation of Mr. Orr-Ewing, the Superintendent of our work in Kiang-si, we have been able to arrange to commence this new movement in that Province. Fuller details of these arrangements we must defer for a subsequent paper, only here stating that to begin with we need forthwith

TWENTY ABLE, EARNEST AND HEALTHY YOUNG MEN.

Will all who read this article pause and raise their hearts to God, praying that He will select and send forth these men, so that their necessary preliminary Chinese studies may be commenced as soon as possible?

Yrs. very truly in Christ
J. Hudson Taylor.

“Behold the Works of the Lord.”

BY DR. F. A. KELLER, KIH-AN, KIANG-SI.

“The Lord hath done great things for us, whereof we are glad.”—Psa. 126 : 3.

KNOWING that you will be glad to rejoice with us, I want to tell you about the glorious day God has given us: It is the Chinese New Year, China's great holiday, and has proved to be not only the beginning of a new year, but of a new eternity of years, for four precious souls whom the Holy Spirit has led into the Kingdom.

Last fall God sent Mr. Chang and a fellow-worker all the way down from Shan-si to go on ahead of us into Hu-nan and prepare the way. Mr. Chang is a convert and twenty years' friend of the late Pastor Hsi, of Shan-si, whose story you know so well, and is one of the mighty men of prayer in that province. A few weeks later, Brother Quirnbach and I came down here to spend the winter in study and further preparation for God's work in Hu-nan. Mr. Chang had already gone on, so we did not see him. About a week ago he came back to Kih-an for a short stay, we did not know just why, but God did, and so do we now.

When we reached Kih-an, en route to Ts'ing-kan-pei, a little hamlet seven li from here, for the winter, Mr. and Mrs. Thor kindly insisted upon our spending the winter with them, and at considerable inconvenience to themselves stowed us away comfortably in their little house. We found here an evangelist and wife, a teacher, and Mrs. Thor's Bible-woman, all earnest Christians; also a native cook, and a barber, full of zeal and of the Holy Spirit, and both good preachers; besides these, a woman servant who was unsaved. The barber's wife and the cook's daughter were also unsaved, though Mrs. Thor and the Christian women had talked much with them and prayed much for them.

PRAYER FOR THE CONVERSION OF SOULS.

Soon after our arrival Mr. Thor suggested that we ought to engage an assistant for the cook, that he might be trained and prepared to go with us into Hu-nan. We asked God to give us a man whom He had chosen for His own, so when, after much prayer, we engaged a young man, Lao-ts'ien, we began to pray at once, with perfect assurance, for his speedy conversion. The burden for him and the three women mentioned has been increasing daily. Brother Quirnbach and I have talked about them on our walks, and prayed for them in our rooms. We could see no reason why they should stay out of the Kingdom a day longer. The women specially know the Gospel well, and the cook, a most enthusiastic personal worker, has given Lao-ts'ien no rest, but has taken advantage of every moment to teach him the way of life.

A couple of days ago Brother Quirnbach asked Mr. Chang to deal definitely with Lao-ts'ien and Mrs. Iang, the servant, and urge them to make an immediate decision, and last evening, after a native meeting, Messrs. Chang and Quirnbach had a long talk with Mrs. Iang, begging her to accept of Christ as her Saviour at once. After the close of the talk they went to their rooms to wait upon God. At the same hour, without knowing of this conversation, I was in my room having a season of special definite prayer that Lao-ts'ien and Mrs. Iang might accept of Christ to-day, and we learned this morning that the cook and barber were also having special prayer with their families at that very time.

HOW THE HOLY SPIRIT WORKS.

This morning Mrs. Iang told us that the Holy Spirit had opened her heart during the night, and that now it was full of peace and joy. Later in the morning Lao-ts'ien went up to his home, and on this greatest of Chinese idol worshipping days boldly told his family that he would never again worship ancestors or idols, for he had learned a better way. They begged him to throw up his position and come home and go in a shop, but he steadily refused, and returned to us this afternoon with a heart full of joy and a face all aglow.

This evening came the climax: Before our regular New Year meeting three prayer meetings were held at the same time in different rooms in our house, Mr. and Mrs. Thor, Mr. Quirnbach and I

upstairs, the native woman in one room and the native men in another room down stairs, all of us asking God for these four souls to-night. From our closet we went to the meeting, and the Holy Spirit was with us in wonderful power. It has never been my privilege to attend a more solemn and blessed service. After a hymn, a couple of prayers and a short passage from the Word, Mr. Thor gave a very earnest message from God. Then we went to our knees. Mrs. Liu, the barber's wife, poured forth an earnest prayer, confessing her sins and accepting of atonement and salvation through Jesus Christ. Brother Quirnbach started, “I am coming to the Cross.” We sang one verse, and after a prayer by the cook, San-nu, his daughter, led in prayer, giving her heart to the Lord. Every one was weeping as Mrs. Chang began, “What can wash away my stain? Nothing but the blood of Jesus,” but we managed to get through a verse. Lao-ts'ien followed with prayer, and after a couple more prayers Mrs. Chang asked the Master to take full possession of her and fill her with the Holy Spirit.

DEFINITE TESTIMONY GIVEN.

When we arose from our knees Mr. Thor gave an opportunity, and all of these newly-born ones stood up and gave further witness of the reality of their faith in Jesus Christ their Saviour. Mr. Chang spoke a few words of loving counsel and exhortation, and we closed our meeting with, “Oh, happy day that fixed my choice.” Brother Quirnbach and I had a little season of praise to God afterwards, and I have spent the balance of the evening up to midnight telling you about it. The clock has just struck twelve, our first Chinese New Year is over; pray with us that it may be the forerunner of many similar days in this blessed work for Him. “Praise God from whom all blessings flow.”

God is most manifestly opening the way before us. Hu-nan seems ripe, aye, is ripe—if ever “fields were white already to harvest” this field is now. I cannot stop to tell you in this letter of the great things God is doing by way of preparation. A recent letter from Mr. Hunter gives a most encouraging report of the outlook in the northwestern corner of the province. But, oh! the field is so large, we long for some more workers to go in with us. We are praying that God may give us a few well prepared young men soon. May He help you to find them and send them to us.

We are all very well. Mr. and Mrs. Thor and little Hugo are getting on finely. Mr. Quirnbach's eyes are quite strong again, and God has blessed me with excellent health.

Our hearts go out to you in loving remembrance and prayer, and we try to take a very real part in the home work by the prayer of faith. I say “home work,” but how blessed it is to realize that it is all one work, in one world, for one God, and you there and we here are doing just that part of the work in just that part of the world that our God has assigned us to.

A VERY BRIGHT TESTIMONY.

Two days later.—Lao-ts'ien gave such a bright testimony yesterday that it must be added to this already long letter. In our Sabbath afternoon meeting Mr. Thor asks the natives for comments of passages of Scripture previously assigned, and in addition asks more general questions.

We had quite a large meeting yesterday, and during the meeting he asked Lao-ts'ien, “Suppose one's folks get angry, would it not be well to pacify them by giving in a little, and worship the idols just a little for a time?” Lao-ts'ien promptly answered, “No, we must not give in at all.” “But,” said Mr. Thor, “anger is very bad indeed, and if we could save them from anger ought we not do it if we can by giving in just a little?” The question, coming a second time, puzzled the poor fellow for a moment; he looked down, thought, shook his head as he earnestly searched his heart, then looked up brightly, and said with decision, “If they get angry it is from the devil, not from us, and as for us we must not give in a bit, but stand firm.” Remember that this young man has only been hearing the Gospel for two months. Pray for him.

A New Year's Day in Ch'en-cheo Fu.

BY MRS. HOWARD TAYLOR.

WE came over here for the Chinese New Year; a time of great temptation and difficulty to the native Christians, when it is most important for some of us to be with them, and we make a point of seeking to have a really nice, bright time. This Chinese festival is the one chief time for family reunions, and much gaiety, all more or less associated with devil-worship; and those who, by their connection with the Gospel, have cut themselves off from much of their former manner of life are apt to feel the deprivation at such seasons. So we do our best to make them have a good time, and they much appreciate it.

All the year round we have to be most particular never to give anything to the Christians or enquirers that could attract or attach them to us—neither food, money, nor employment, if it can possibly be helped.* Even to our dear old friend, Mrs. Tuan, who supports herself by begging, we have never given so much as a crust; and that is partly, I am sure, what makes her love to come here she is no longer a beggar when she enters the Gospel Hall! But at the Chinese New Year time we feel at liberty to conform to the native custom, and provide cakes, nuts and sweetmeats, as well as the usual unlimited supply of "water bewitched," which they call "tea," for the benefit of our guests.

NEW YEAR'S EVE.

On New Year's Eve I was very busy preparing all these good things for the morrow. You should have seen the piled-up plates when they had got the finishing touches! Our only fear was lest the rats should demolish their tempting contents before morning.

I had sent our two dear women (Bib'e-woman and servant) out to visit the homes of the Christians living near, about twenty in number, to see whether all seemed right with them, and to remind them that we expected them to-morrow. The last day of the Chinese year is the great climax of idol worship and religious rites. Every family puts up new gods with more or less ceremony; in all the homes incense is burning, and crackers are fired off at intervals. Great was our joy when our women returned, having been most warmly welcomed everywhere. In all these twenty homes there was no sign of idolatry to be seen, and, on the other hand, many marks of Christian faith. Several had hymns put up on the walls, or copies of the Commandments; the only exception was dear old Lin Ta-sao's, and there her idiot son was burning incense before the Ten Commandments, much to the old lady's distress! She said he would do it, and she could not make him understand!

DEMON WORSHIP.

It was strangely solemn to lie awake hour after hour on that New Year's night, and

listen to the crackers going off in all the houses round us, knowing that all the inhabitants of this great city were prostrating themselves before their idol shrines, amid the smoke of incense and the smell of gun-powder strong upon the midnight air. I wondered if it was the same in every home in every city all over China, and what must be the cumulative sound, and the overclouding of the star-lit sky, and what must be the feeling of it all to the great heart of God above; and I was glad to think that after all these thousands of years of heathen darkness there are at last some homes in this proud Confucian city where the name of Jesus is well known and loved.

In the bitter cold of the wintry dawn we were up early; but long before seven our guests began to arrive, and we had to hurry to be in time to receive them.

Our women's guest-hall—the chief room of our four-roomed house, which also does duty for chapel on Sundays, and living-room for ourselves all the week round—had been made ready over night. Opposite the door, above the large square table, flanked by two heavy arm chairs, were four painted scrolls of the Prodigal Son, done by a native artist. And at the north end of the room, in the highest place, we had laid down two large straw mats on the mud floor, on which our guests would kneel to "pai Chu," i.e., worship the Lord.

THE FIRST ACT OF THE NEW YEAR.

One by one as they arrived, all dressed in their best, we met them at the door, and, before saying anything to us, they all made their way, as by instinct, to the top of the room, and knelt down on the mats to pay the profoundest (Chinese) reverence to the Lord—bowing the head to the ground three times. Then we knelt beside them, and committed them by name to Him in prayer, seeking His keeping grace and blessing for each one in this New Year. They also prayed themselves, some most touchingly, remembering our loved ones at home, and thanking the Lord for having ever brought us to this land, "over wide rivers and deep seas," to tell them of Jesus. On rising from their knees the first thing was to "pai-pai" us—the Chinese polite salutation—and then to "pai-pai" all the assembled guests who had arrived before them. Then came tea and nuts, dried fruit and little sweetmeats handed round, and a great deal of animated talking in loud and cheerful voices.

You should have seen the gay appearance of our, usually, so prosaic abode! The brilliant colour of the young folks' winter best, and the head-dresses of flowers! Lots of young girls and children came with their mothers and grannies, and the sober garb of the old folk made an effective background for the gaiety of the girls, who were like radiant beds of flowers!

IN CHRIST—ONE FAMILY.

To us who know and love them it was very sweet to see so many gathered on that morning (devoted solely to family reunions) as one household, the household of God, greeting one another with so much true affection. In no other room in all Ch'en-cheo was such a sight to be seen—members of so many different families, called by so many names, all meeting in one common bond, closer than the bond of kindred—recognizing one another as "sisters" in Jesus.

There was dear old Mother Chang, and with her her "sister"—her husband's second wife!—her daughter-in-law, and lots of her great-grandchildren. She is eighty years old to-day, she tells us. You know the first of the Chinese New Year is every one's birthday in China! all reckon to have added a year on the 1st of the first month; and even a baby a few weeks old, who is called one year of age at birth, attains to the surprising promotion of being two years old on the arrival of the first New Year's Day! Dear old Mrs. Chang, and her "sister" and daughter-in-law—the children's grandmother—all are bright Christians; and even the little ones in their radiant attire (bundles of red and green and blue, wonderful to behold!) kneel on the mat at the old granny's bidding, and "pai Chu" with much apparent appreciation of the importance of the occasion. Dear little pets, it is so pretty to see ten or a dozen of them at a time, her grand-children and others, all kneeling together to bow before the Lord! We let them do it because their parents press it, though, of course, the little ones do not understand much about the truth for themselves!

HERE COMES LITTLE MRS. LIN,

a small, dried-up-looking, chirpy old lady, with the kindest of hearts. Hardly ever does she come in the summer time without some little present for us to show her love and gratitude. Fruit or flowers, or silkworm grubs (out of the cocoons, a table delicacy of which we never partake, I need hardly tell you), bread, ornamented with dates, nuts, and sweetmeats—all such kindly tokens of her affection constantly find their way to us.

Behind her is the dear old barber's wife—how much brighter her face is since she found rest in Jesus! and the waterman's wife, with sweet Mrs. Cheo, whose motherly care and devotion is attested by the smallness and elegance of her little daughter's feet, which attract complimentary attention, I observe, from not a few. She is a most true believer, and is now rejoicing in the conversion of her eldest son and her husband, who was before her most bitter persecutor. A vision of the Lord, sent to him when he was very ill, led him to seek the light. He sent his wife to ask us all to pray for him, and from that time his illness took a turn for the better, and he rapidly recovered.

* Of course we give away medicines in our medical work; and the Christians sometimes help one another by collections, etc.

SAVED IN OLD AGE.

Dear old Mrs. Uang is here, deaf and tottering, and eighty-five! She knows very little save that Jesus is her Saviour, but she wants very much to be baptized. With her come poor, young Mrs. Li and her pretty, gentle daughter. They are bearing not a little persecution just now from relatives, who seem determined to make them worship idols, but they are being kept firm, thank God. Then Ting Ta-sao is here, whose eye is to be operated upon for cataract soon. She has waited three years for the operation. Please pray that the case may be thoroughly successful. And dear old Li Ta-sao, who is such a bright Christian, is bringing us in a present of loaves of her own making, each one with three marks of red paint on the top to show

little informal meetings, which seemed much appreciated. At the morning meeting the men were present, some twenty in number, almost all Christians or enquirers, and at one part of the proceedings they, led by the dear old barber, all rose together and made us a grand bow.

Our meals throughout the day had to be got by instalments between the coming and going of our guests.

One familiar figure was absent—our old beggar friend, Mrs. Tuan—and at last I sent round to enquire after her.

NOT QUITE SURE OF HER WELCOME.

We were much touched to hear the explanation: "She had been longing to come, but did not know she might." On the great first

He had suffered for us upon the cross! It was her one desire to requite this love by gratitude and faith.

Soon dear Mrs. Uang, our Bible-woman, was explaining to her fully about the Gospel. How much I wish I could repeat that conversation, and convey to you some impression of the touching interest of that scene! Very beautifully and powerfully Mrs. Uang brought home to her heart and mind the leading truths she needed to understand, and, with her bright eyes fixed on the speaker's face, our new friend listened with the profoundest attention. The gloaming deepened into dusk. There was no light in the room save from the glowing embers of a little fire standing in the centre of the group. One or two Christian women were present, sitting beside Mrs. Uang. Opposite to us was the



WOMEN TAKING A MEAL ON A K'ANG, NORTH CHINA.

that they are for presentation. These shall find their way to our dear old beggar lady, who never begs on Sunday, or of us!

But I could go on all night, and not tell you one-tenth of all that is in our hearts about these loved souls—these children of ours in the faith, who are indeed our joy and crown of rejoicing.

BUSY, HAPPY DAY.

Sixty women at least, and quite as many children, came and went in our guest hall on New Year's Day. Not for one moment, from half-past six in the morning till nearly seven at night, did the stream of guests cease! As some went others came, and many of the Christians returned once or twice, bringing friends, while some stayed on all the while. Both morning and afternoon we had

day of the New Year she dared not venture to put in an appearance uninvited. She was so lonely, all by herself in her little room, so she knelt down to ask the Lord to make her heart feel wider, and just then my messenger came in to see her.

"Was not that the Lord's grace!"

In the gloaming one by one our lingering guests began to scatter. I was just seeing off one party when a stranger entered the little courtyard with a face of bright expectancy. I did not know her, and was surprised to see her look so friendly and eager. She came into the darkening room, and was soon quite at home, explaining to us that she had been before, one time when I was not here, and that she believed in the Lord, and had come to-day to worship Him like the rest. Oh, yes, she knew who Jesus was. How much

stranger, named U (pronounced like the French U), and her daughter and grandchild. So interested was she in what was being said that she gradually rose to her feet and leaned over across the corner of the table to listen. We made her come round from the seat of honour and take a more convenient place on one of the low benches by the fire. She bent forward, warming her hands, with the red glow on her face, and listened on intently.

"Teach me how to pray," she said. "Tell me how to worship and to thank Him."

It was a wonderful hour. Darkness and light; and the beginning, I trust, of a sunrise that shall grow brighter and brighter unto the perfect day.

Please pray for this dear woman and all the rest.

Encouragement in Visiting Around Lu-an Fu.

BY MISS S. ALICE TROYER.

ABOUT a year ago now I first came to Uang-fang, in company with Miss Gates, to see Mrs. King. At that time she was not yet a decided follower of Jesus. What a wonderful change the year has worked in this dear woman! At that time she was afraid of her relatives, and hesitated a great deal before taking us to her friends in Ing-ch'eng; but yesterday she was delighted with the thought when I mentioned going. I came up here on Saturday, October 23, having with me our cook and Mrs. Li, whom you will be glad to hear has unbound her feet and is witnessing brightly for Jesus. Mrs. King was delighted to have us come. On Sunday one of the Christians from Ta-u came over, and we had a little meeting in the morning. After dinner the two young men went out to preach, and I spent the time in teaching Mrs. King. Yesterday we spent the day in Ing-ch'eng, at the home of a relative of Mrs. King, where some listened with interest to the message we had to deliver. We were also in two Mohammedan homes, where the women listened most intelligently. We find that the Mohammedan women are much more intelligent than those of the other religions of China.

It is beautiful to see the kindness of Mrs. King to her neighbours, and we find that many people who come in know something of the Gospel through her witnessing. She is not ashamed of the Gospel of Christ now, and does not mind the many remarks about her unbound feet, though she hesitated so long before taking this step.

SIN-TSAI.

Mrs. King accompanied us to this village yesterday. The twenty li of road lay over rocky and steep hills. The little donkey had about all he could drag up with the two women and the little mountain cart. I walked most of the way. While here we stayed at the home of Mrs. Li, a Christian, and hope to work out to some of the surrounding villages.

This is a delightful little country place, nestled in a very narrow valley, or canyon rather. The people live mostly in caves in the sides of the canyon, one row above another, with only enough space of level ground for a small courtyard. The people are very friendly, and many know something of the Gospel.

We visited the home of lang Ma-k'o, about ten li distant from Sin-tsai. He is in business with another one of our Christians in Ta-u, and only his wife and son are in the home. The son, about seventeen years of age, gave us rather a cold welcome, but the mother seemed glad to see us. None but the father has decided for Christ. His wife says she is willing, but that is as far as she goes; the son seems to be hindering her. Their home, a large cave, was so full of smoke from the open coal fire, that I could not stay inside; so we were invited to sit in an adjoining cave, which belonged to an old woman who was out at her millstone for hours after we came. When at last she came in to take her food I found that she had heard the Gospel some years ago from Mrs. Studd, and had then put away her idols and begun praying to God. She insisted on my staying with her that night and teaching her more; but I had not taken my bed, so did not wish to stay, though she offered me a part of her own *p'u-kai*. She is very old, and does not know yet what worshipping in spirit and in truth means, for she asked me to have a red paper nicely written with Jesus' name on it, to hang on the wall in place of her idol shrine. "Then," she said, "I will kneel down before it and pray to Him." I tried hard to make her understand that our God does not live in paper, but that He is everywhere present, and that on her k'ang, where she always sits, is the place she may pray to Him, and not before the red paper with Jesus' name on it. She asked us soon to go back again, and I trust, D.V., we may by the Holy Spirit's power teach her something more about Jesus and the way to worship Him. A number of people came in, and some seemed ready to listen.

VISIT TO TA-U.

I visited Ta-u, where our two Christians have opened an eating-house. This is where the persecution was some months ago when

the idolators, carrying their rain-god, broke into the shop, seized two of the men who were in the little meeting just being held (it was Sunday), whipped them severely, then proceeded to tear down the roof, all the time breathing out threatenings against their lives. It was with not a few doubts and fears that I started to this place, thinking the people would not receive us. All along the way I was in prayer that God—the Almighty God—would open the way for us to witness for Him, and He answered above all that I asked or thought, for before we had left the cart, even before it stopped, a woman called to us to come to her house, which we were very glad to do as soon as convenient. Soon after reaching this home a goodly crowd of men and women gathered about, and a number of them listened attentively to what I told them of the way of salvation. As we went farther on we soon had another company, to which we talked for some time; then we returned to the eating house, where our friends had a nice dinner waiting for us. The home of one of the Christian men is in this village; but we are very unwelcome there. The mother came to the shop to meet us, which I thought was simply to prevent our going to the home. However, when we had had our dinner we went over for a short time. Mrs. Li spoke to her about the idols which are still up in the room; but she said, "I am not of one mind with my son. He is no more my son—he is of one family and I of another." There are two young men of this family Christians; the others are opposed to the Truth, and the old uncle, who is at the head of the house, said, "I will rather go to hell than believe this doctrine." It is so sad to see him in this condition of mind, for he is just tottering on the verge of the grave, more than eighty years of age.

AN INTERESTED ENQUIRER.

While eating our dinner a man from another village came in to talk to us about the "doctrine," and seemed to be really interested. He remained a long time, and when we had prayer with the men before leaving he, too, knelt down. He told us of a woman who had heard the Gospel from Mrs. Studd some years ago, and would be so glad to hear more; but we could not go to her this time, for it was late when he told us and her home is ten li distant from Ta-u. In the evening we returned to Uang-fang, and here again heard good news of one who had heard the Gospel at the time of the "great gathering" in the seventh month. He had that day, on his way to Ing-ch'eng, stopped to see Mrs. King and to ask if she would not tell her husband to come over to help him straighten up matters, so that he might be able to serve the Lord. I did not quite understand what these matters were, but I thought it was something about destroying the remainder of his idols and ancestral tablets. Some of these things he had already buried. This place, too, I had to leave unvisited, but hope we may soon go to his home. His wife is much opposed, he says.

Previous to this trip I visited Li nai-nai, our eldest member in the church in Sin-ts'uen, thirty li up in the hills. While there I was glad to visit a home in quite another part of the large village from that in which our friends live, where an old woman invited me to her home. She seemed to be pleased with the foreigner, for when she learned that I had come alone to China, she said, "Regard me as your mother. I have no daughter, and you have no mother; I'll be your mother." A nice company of women listened attentively to the Gospel, and this woman herself seemed interested. In this place, too, I dwelt in a cave; but they are quite as comfortable as the ordinary Chinese houses.

WORK AMONG MOHAMMEDANS.

Since returning home I have had more than ever to do with the Mohammedans of the west part of the city. The women listen most attentively to the Gospel. A few days ago I had a great many gathered about a doorway where I was asked to sit down by some women. Some listened attentively; others were intent on giving out their doctrine. Only once while in their homes have I met with any unkind-

ness; that time we were told by the man not to say, "Jesus only can save from sin" in his house. To be sure, they are not very intelligent Mohammedans, or they would more frequently object to what we say. I would be very glad of your prayers for these people and for wisdom in dealing with them. It seems the Lord is throwing me among them, and if so it is for a purpose, which I want Him to work out through me.

The man Kuo, who was turned out of his home a few months ago, is going on nicely, and seems to be earnestly giving out the Gospel to the many who gather about him on the street. In his testimony a

few weeks ago he said now he only works at his shoe-mending each day until he has made enough for his food, then makes preaching his first duty. Though his mother has turned him from her home, she now allows him to return occasionally, and very often he takes her some articles of food, for hitherto he has been her only support. He prays for her very much, sometimes twice in one meeting, and I do trust that God will soon hear and answer.

A small tract shop has again been opened in this city. At present Mr. King is giving out the Word there. There is some encouragement even now, and we trust soon more may seek the Way there.

Stories of Grace from Luh-an, An-huei Province.

BY MR. JOHN DARROCH.

LUH-AN CHEO is a city in the northern part of An-huei, containing probably more than thirty thousand inhabitants. It is pleasantly situated on the bend of a small river, which has its rise some thirty miles to the south among the hills, which may be seen from the city wall. The river is calm and placid in the winter time, but after the rains of summer the muddy waters dash themselves against the city wall, and rush past with a roar, justifying the popular saying that if Luh-an were not founded on a rock it would long ago have been swept away.

The people of this neighbourhood are reputed to be quiet and peaceable, although they live but a little to the south of the district where Li Hung-chang recruits for the famous Army of the River Huai, and the people along the banks of that river are notoriously turbulent.

Mr. John Reid, who, to the great loss of the Province of An-huei, has been compelled, through ill-health, to retire from the work in China, was successful in renting a house, in Luh-an, in 1890. Many were the insults and unreasonable contradictions which Mr. Reid endured in those early years from landlords and neighbours. He was accompanied for a time by Mr. John Brock, who has since done good service by itinerating in the most hostile part of this "hard field," and is now in charge of the Training Home at An-k'ing.

OUR FIRST CONVERT.

The first convert in the district heard the Gospel for the first time from Mr. Reid, in the city temple. Perhaps no better spot for preaching the Gospel could be found in all China. Idols are ranged round a spacious courtyard, which is usually filled with a motley throng. Here the native story-tellers gather large crowds to hear the legends of ancient heroes and sages, and fortune-tellers do a thriving trade, predicting the future, weal or woe, of their numerous clients.

Among the crowd one day, listening to the foreigner, and, perhaps, wondering what "this babbler would say," was an artist named Liu, a man who had travelled over many provinces, and was at that time making a comfortable living by painting paper idols. He never had much faith in the gods of his country; he could make them, and consequently had no need to worship them. Now he learned about the "living God," and that he must turn to Him. The struggle was sharp but short, and he soon came to the decision that he could no longer paint idols. As a consequence of this step he was, in a short time, reduced almost to starvation, but there was never a sign of flinching.

He suffered much from the taunts of his heathen friends, as they said to him continually, "Where is thy God?" Such persistent belief in a God who was all-powerful, and who yet would let His servant starve, was inexplicable to them, except on the theory that the foreigner had bewitched their old friend, Liu Meh-lin. Poor Liu felt that he had no testimony in Luh-an. If he urged a man to believe in the living and true God, he was met with the question, "What has your God done for you?" and so, rather than remain a standing reproach to the Gospel, he turned his back on our city and set out for An-k'ing, to try and earn his living there. He entrusted his bed and a few winter garments to a barrowman going to the same city, and promised to pay him for their carriage, when delivered there. The barrowman sold the articles and decamped, and our poor friend, suffering from both cold and hunger, had time to reflect during a long and severe winter on the cost of following Jesus.

PAINTS GOSPEL PICTURES.

After a time he started to make his way to his home in Ho-nan, and, having to pass through Luh-an on his journey, we met again. I was deeply grieved to see him suffering so much, though glad that he bore it so patiently. In order to help him I proposed that he should paint for me a series of pictures illustrating the parable of the Prodigal Son. These were so well done that I recommended his work to others, and he soon had more orders than he could undertake. He might have earned a good deal in this way, but I never met a man who had less of the love of money in him than this Chinaman. He left us and went home to tell his friends about his Saviour, and whilst there he had the joy of leading some to Jesus. He brought them to the nearest church, which was at Siang-ch'eng, and the missionary in charge there, seeing his untiring zeal, asked him to become an evangelist. He agreed, and for a time filled that post. The people, however, often asked him how much he got a month for preaching, and then they would nod their heads sagely, as much as to say, "I would believe, too, if I were paid." With the fear that he might be hindering the Gospel, Liu gave up his salary, and has resumed his brush, to live by his painting, while he preaches for love.

THE CONVERSION OF MR. HSU.

When I arrived in Luh-an I found that the ladies then in charge of the station, Miss Buchan (Mrs. Entwistle) and Miss Barker (Mrs. Donald), were employing a Mr. Hsu as Chinese teacher to help them in their studies. This man became deeply impressed while reading through John's Gospel with Miss Barker, and the story of the Crucifixion moved him to tears. He had various conversations with the artist Liu and with our cook, who is also an earnest Christian. His decision for Christ was the most clearly marked turning point that I have observed in the history of any Chinese convert. Standing by Liu's table one night, after a long conversation, he said with emphasis, "I, too, will believe."

He had been coming to our meetings for months, and no notice had been taken of it, but bitter persecution burst upon him as soon as he had decided for Christ.

Near to our house in Luh-an there is a large open space where many people congregate on summer evenings. The scholars of the city made it a point to meet here and bait Hsu, after they heard that he had believed the foreign doctrine. "Preach to us," one would say. "No, no," another would cry, "Sing us a hymn." Then, amid much laughter, some one would attempt a parody of one of our hymns. Hsu was not a very good scholar, but night after night he took up his position in the centre of the captious, jeering crowd, and maintained the honour of his Master against all comers.

HSU ENDURES PERSECUTION.

When quite a child Hsu had been given to his father's eldest brother, who was childless, in order that the adopted son might in due time offer the sacrifices at his tomb. This man had been dead for some years, but his widow viewed with much alarm the change in her son, for she knew that as a Christian he would not perform the necessary rites. She appealed to Hsu's own father, and he, with the aid of his two younger sons, thrashed the pervert—as they considered him—with a heavy club. This vigorous method failing to effect the desired reformation, Hsu senior appealed to the Mandarin. The magistrate, however, took up the position that the old man, hav-

ing given away his son in infancy, had no right to interfere now, and on this ground dismissed the case.

Shortly after these things occurred, the time arrived for the biennial examinations, at which three thousand students competed for the degree of B.A. Hsu did not desire to attend, but his father declared that he would beat him again if he did not sit for his examination. He went, and, to his own surprise and the utter amazement of his fellow-students, he came out first on the list. The heathen students, who had all worshipped the god of literature before entering the examination halls, acknowledged that "his God had helped him," and they were forced to recognize in his success God's answer to their many taunts. From this time Hsu's position as a teacher was assured. He has had no further persecution, and, better still, he has retained his love for the Gospel.

THE STORY OF MR. HU.

It is almost five years since an enquirer, named Hu, first heard the Gospel, from the lips of Mrs. Entwistle. She was on a journey, and had left her boat that she might seek for souls in a little riverside

neighbours. I asked for his wife, and he replied, 'She is out begging; she became impatient when there was no food to eat.' We had helped the man before, and now we felt that his was a case which might be ruined if much foreign help were given, so we left, after advising him to go to the city and there seek employment."

Another instance may be quoted from the same letter, that of a heathen woman hearing the Gospel for the first time.

"This woman gave us a warm welcome, and listened attentively to the Gospel. At last she said, 'You tell me our worship is all false; can you tell me a way of getting rid of my sins?' I wondered at the woman's words. The people are all anxious to know how to get rich, enjoy happiness, or be kept free from sickness; but I never remember hearing a woman ask how to get rid of her sins before."

Subsequent letters tell of several cases like the foregoing. Surely the set time to favour An-huei has nearly come, when one and another turn to the missionary with the question, "How am I to get rid of my sins?" Who will go and tell them? You say, "I can't preach." Perhaps not, but you may meet a heathen, through whose questioning eyes you can look into the utter darkness of a black heart, as you



BARROWMEN RESTING AT A TEA-SHOP.

village, and here Hu the farmer listened attentively whilst the story of the Cross was being explained to his wife and her friends. Fruit was not seen at once, but three years later Hu came to our hall and asked to be taught more. The seed evidently germinates slowly in this man's mind, and we have not striven to force its growth. Here is the latest I have heard from Miss Wilkins of him:

"Yesterday we reached Mr. Hu's home, and I do not remember ever seeing a sadder spectacle. He had told us that all the crops had been destroyed through the river overflowing its banks, but I hardly knew what that meant until I saw his home. What had once been a comfortable farmhouse, had now only one side standing, the other walls all lying flat on the ground, and there was not a sign of grain (food) to be seen. The fields looked like a bare, muddy desert. The dog that greeted us was just a frame-work of bones. 'It has nothing to eat but the water that rinses out our cooking pans,' they told us, when they saw me looking at it. The husband seems to testify at his home. He had the Ten Commandments and a Gospel hymn hanging on one of the bare poles, and he seemed glad for me to preach to his

hear the words, "How can I get rid of my sins?" Such a question from such a source ought, surely, to unloose the tongue of anyone who loves his Lord and has faith in His great salvation.

A Morning "Act of Faith."

I believe on the Name of the Son of God.

Therefore I am in Him, having redemption through His Blood, and life by His Spirit.

And He is in me, and all fulness is in Him.

To Him I belong, by purchase, conquest, and self-surrender.

To me He belongs, for all my hourly need.

There is no cloud between my Lord and me.

There is no difficulty, inward or outward, which He is not ready to meet in me to-day.

The Lord is my keeper. Amen.

—DR. H. C. G. MOULE.

Notes of a Native Conference at Nin-kueh Fu.

BY MR. W. T. LOCKE.

WE had a conference of native Christians. In all over one hundred were with us during the days of conference. It would make your heart glad to see them gathered from all the district round about to learn more about God and His Christ—to learn to love Him more and serve Him better.

We had four meetings each day—prayer meeting at 8 a.m. and meetings for the discussion of given subjects at 11 a.m. and 3 and 7 p.m. On Friday morning and afternoon the "Sabbath" was discussed, and in the evening Mr. Miller gave an address on "Temptation—how to meet it." On Saturday "Foot-binding, and our duty in regard to it," occupied the morning and afternoon sessions, and many helpful thoughts were given both by natives and foreigners. The great trouble is not to get them to see that it is wrong and hurtful, but to get them to make the move from the paths of their ancestors. However, all were advised and exhorted to give up the practice, and it was intimated that from this time forward all girls attending the school at Nin-kueh will be compelled to unbind or refrain from binding their feet. In the evening we had a testimony meeting, when many spoke of the goodness of God to them personally, and of His blessing on the work during the year. Some had to speak of persecution, but as one looked into the face that had been persecuted for His sake, there was more of joy than sorrow in our hearts, as we realized that "Blessed are they."

Sunday we had six baptisms, the most remarkable, perhaps, being that of a girl who came to the school just about a month before I came here. When she came she acted more like a wild animal than a girl; and even after I came here it was almost decided to send her away, her actions and language were so fearfully bad as to endanger the morals of the whole school. But what a change in the last eight months! She is now perhaps the best girl in school, and no one doubts her conversion. She thoroughly understands and believes the Gospel, and it was a great delight to see her follow the Lord in baptism. Another girl was also one of the school girls and a daughter of Christian parents. She is a dear, quiet little thing, with a disposition like "Mary" in the home. The others were men, three of whom had been asking for baptism for years. The fourth is our goat-boy, and more of a saint than most people that I have ever met. We named him Uen-ho, i.e., meek and peaceful. After the baptisms we sat down to the table of the Lord to remember the Author and Finisher, the Alpha and Omega, of it all, and Jesus was in the midst.

On Monday the subject was "Marriage relationships." Amongst the points discussed under this head were the right or otherwise of a Christian parent to betroth his child to a heathen, which I am glad to say was spoken against by most, although some seemed to think that a heathen might be brought in as

a daughter-in-law, in the hope of her conversion to Christ, but it was shown that the right course was to see her converted first, then receive her.

Other subjects discussed during the conference were: "Smoking tobacco," "Drinking wine," "Education," "Training of children," "How to bring men to Christ." Pray the Lord to keep all that they heard fresh in their memories, that He may be glorified in the upbuilding, strengthening and establishing of His lambs in this fold.

Many of the Kien-p'ing enquirers were at the conference. I believe there are evidences of approaching harvest at Kien-p'ing. Many asked for baptism, and quite a few seem ready for it. We will all rejoice with Miss Miller when the gathering comes. She has given



AN IDOL SHRINE.

her life to Kien-p'ing in no stinted measure. The natives love and respect her very much, and, best of all, the Lord Jesus will be made glad.

Misses Miller and Holth came over to the conference. Miss Holth is a Norwegian lady.

I would like you to pray for Chang Sien-seng, my teacher. He was baptized about eight months ago, and since then, humanly speaking, everything seems to have gone against him. He has had robbers steal his goods. He has had to take a long journey (for China) on account of clan difficulties that arose out of his becoming a Christian. Returning from that, he was taken sick and has been ill for several months, and was just getting better and able to come to one meeting of conference when his baby boy, a year old, took convulsions, and we were sent for.

Providentially, Miss Miller and Mrs. Bobby, both nurses, were here and did all they could for him. Poor little child! it was heart-breaking to see him. The Chinese know nothing of home comfort. For the time being sorrow overcame Chinese etiquette, and I was permitted to enter their private apartments. I stayed with them two nights, while Miss Miller did what she could for the little sufferer. Last Friday morning when we left the child had passed a good night and seemed to be getting strong, took its food well and was on the way to recovery as far as we could see; but, alas! while we were home getting a little sleep, and while the father also was resting, some native women and a native doctor arrived and performed some blood-letting operation on it. The poor wee mite had not enough blood as it was, and the shock proved too much for it. After watching it for another twenty-four hours the Lord took it to Himself. Poor China—dying, deluded, satan-bound China! Why should there not have been a Christian doctor in Nin-kueh Fu? We have to turn people away every day who come to us for healing.

The Lord wonderfully kept Chang through it all, and his faith has been strengthened. When I told him that his little one would be with the Lord soon, I went out and left him with his old father alone with God and the dying baby. On looking through the screen that formed the door of the room I could see the grandfather weeping at the head of the cradle and Chang at the foot praying. In a moment or two I heard him say, "Father, my little baby will soon be in heaven. You are an old man now, father, and if you ever expect to see him again it is time you were preparing your heart and trusting Jesus to save you." I could see the old man weep, but I heard no more, as I crept away into a corner to praise God for the blood of Jesus Christ, that could so change this Chinese teacher as to make him think and speak so at such a time. When I returned the babe was dead and the mother was wailing by the cradle. She is quite young, only twenty-two. The scene was truly Eastern, reminding one of the scenes and language of the Bible, the mother refusing to be comforted, weeping, and saying, or chanting rather:

"Oh, my little precious one!
Oh, my little precious one!
My heart cannot bear this.
Come back again and smile for me.
Oh, my little baby!
My little precious one."

Then the hollow comfortings of the heathen women as they reasoned with the aged grandmother: "Never mind. You will still have grandchildren." "Why," said one, "does she weep so? She has one grandchild left. Besides, it was only a baby. I reared one to sixteen years, and then it died," etc., etc. Poor China! Pray for this household!

Progress of Missionary Work in T'ai-cheo Fu.

BY DR. JOHN A. ANDERSON.

IT was my privilege to spend several weeks recently among the beautiful hills of Cheh-kiang Province, in the prefecture of T'ai-cheo. The triumphs of the Cross in these regions fill my heart with deep gratitude and praise to God. This description of what I saw and heard is given with the desire that God may be glorified thereby; and that my fellow-missionaries, and especially those in charge of young churches, or engaged in pioneer work, may be encouraged and helped.

The City of T'ai-cheo is forty English miles from the sea and about 150 miles by road south from Ningpo. The district has a bad character for rowdies, robbers and smugglers. There are five hsien in the prefecture. Four of these are being worked from the City of T'ai-cheo, which was opened as a station of the China Inland Mission in July, 1867. The missionary in charge is Mr. W. D. Rudland, who came to China with Mr. Hudson Taylor and the first party of China Inland Mission workers on the ship *Lammermuir*, in 1866. Twenty-seven years ago he went to T'ai-cheo, which has since that time remained his station. The district in which he carries forward missionary work has an area and population about equal to Wales. No other Protestant mission has been there till a few years ago, when a centre was opened by the Church Missionary Society, whose good work we have not space to refer to in this article.

From the commencement of the work till now discouragements and difficulties have not been lacking. The precious Gospel seed has at times been sown in tears, with little prospect of any harvest so far as the natural eye could see. Yet to faith's vision the prospect was "bright as the promises of God." Two of our first missionaries to visit T'ai-cheo were robbed of all the money and goods they had taken with them. Later, when Mr. Rudland was passing through Ningpo, on his way to T'ai-cheo, he met a foreign merchant, who expressed surprise that he would attempt to go to such a rowdy place. "But of course you are taking arms with you?" said the merchant. "Yes, I have arms," said Mr. Rudland. "Have you a revolver?" "No, I have a sword." "A sword!" said his friend, "that is rather a conspicuous weapon to carry." "I carry mine in my pocket," said Mr. Rudland, at the same time producing his Bible. And it is the Bible that has gained the victories which have been won around T'ai-cheo.

TRANSLATING AND PRINTING.

Early in the work the necessity was felt of giving the Scriptures to the people in language that they could understand. The dialect of the people in this district differs greatly from other parts of China; hence the Scriptures and other books which are read in other places are quite unintelligible to the mass of the people in this place.

A printing press belonging to the China Inland Mission was brought to T'ai-cheo. Mr. Rudland set it up and trained natives to work it. He translated the New Testament, the Books of Genesis, Jonah, Psalms and Daniel, and printed them. Several other books and tracts and a hymn book have also been translated into the colloquial and printed; and a primer and vocabulary prepared that are invaluable for young missionaries. As time went past, Mr. Rudland saw places in his New Testament that needed revision, and in company with the four young men who had joined him in the work he commenced two years ago to revise it. Every phrase was carefully examined in order to give the exact meaning if possible. Native evangelists, specially chosen from different parts of the district, sat in committee with our friends to guard against the use of such words as the common people might not understand. The revision is completed, and the last sheets were being got ready for the press as I left T'ai-cheo. The British and Foreign Bible Society bears the expense of publishing this edition; and Mr. Rudland has a letter from the secretary of this noble Society, containing the thanks of its directors for the work of translating the New Testament which he has accomplished.

STATISTICS.

showing the progress of the work during thirty years are of interest. Let them cheer the lonely pioneer and inspire hope in the toiling mis-

sionary who has spent years sowing the precious Gospel seed; but so far with little apparent result. "In due time ye shall reap if ye faint not." During the first five years of mission work in T'ai-cheo only four persons were baptized; then year by year enquirers were multiplied, till during the next five years fifty-six persons were admitted to Church fellowship.

Things looked bright at the beginning of the second decade—1877—but a truce seems to have been soon formed between the Church and the world. For three years ending 1883 there was no persecution, and the Church made no progress. Spiritual slumber paralyzed its energies, and although souls were gathered it was not till 1890—the year that marks a new era in the history of the work—that the number of converts was again multiplied. During the five years ending with December, 1896, there were 1,426 baptisms. At that date there were 1,282 men and 249 women in church fellowship.

In common with other parts of China, the population here is largely composed of agriculturists, and it is from them that the Christian church of the district has derived its most reliable leaders. The deacons are mostly farmers. They give their time to caring for the work without remuneration or reward; and their efforts have helped largely in bringing the work to its present state.

The spoken language of the district is very different from other parts of China. Perhaps the Ningpo dialect most resembles it, although containing much that is unintelligible in T'ai-cheo. Mr. Rudland followed the example of Ningpo missionaries in

ROMANIZING THE COLLOQUIAL.

(This is to write the sounds of the spoken language in letters of the Roman alphabet). Although the Chinese are proud of their learning, it is nevertheless true that only a small proportion understand their own written language. In districts with strange dialects, such as T'ai-cheo, this state of affairs is likely to be accentuated, because the spoken language becomes so far removed from the pronunciation of the written characters that it is only by a feat of memory that their sound and meaning can be recalled; and even when recalled and read the common people do not understand what is read to them. But when their ordinary talk is written phonetically in Roman letters the whole scene is changed. Mr. Rudland recalls the delight of the women when the Gospel of Matthew was first Romanized. "Oh, this is splendid," they said, "you are reading our own words." For the first time in their lives they understood what was read to them.

The Chinese themselves learn to read the Romanized in a fraction of the time that it would take them to learn their own Chinese characters.

NATIVE CHRISTIANS MADE RESPONSIBLE.

The native Christians are taught to regard the work as their work and not merely as that of the missionary. Difficulties and plans for its extension are discussed with them, and to them is committed the responsibility of carrying the Gospel to their countrymen. Only a small fraction of the work of evangelization is done here by the foreign missionaries. The Chinese are the workers, the missionaries are their leaders. When the aim and object of both foreigner and native blends into one—the glory of God—each looks naturally to the other for sympathy and help.

The training of natives has for many years received the careful attention of Mr. Rudland, and a large part of his time has been devoted to it. He believes thoroughly that China must be evangelized by the Chinese. The native Churches at the twenty-six out-stations are, therefore, invited to recommend those in whom they have confidence to come to the central station for Bible training. After an entrance examination those who can read intelligently, either in the Chinese character or in Romanized colloquial, are admitted. During the past session about twenty students entered, although only six remained right on through the nine months of study. These six have spent in all about eighteen months here in Biblical study. Five of them have been sent as evangelists to needy parts of the district.

Some of the converts are unable to leave their work in order to take a whole session at one time. Opportunities are, therefore, given for such to attend the classes during the first or last months of the session. The four Gospels and the Epistle to the Romans have been carefully studied, also some Old Testament history. No time is given up to secular education at these classes. The Bible is the one grand object of study. The students meet daily for classes. They also help in preaching on Sundays, and have opportunities for private talks with enquirers and others during the week. When the session has closed, or the time for which they have come is expired, they return to their homes and to their ordinary employment. If one or more of the students seem to the missionary to be specially suited for evangelistic work, they may be invited to give themselves entirely to that work.

It will be seen that two objects are being attained through this system of training. First and most important is the help given to the out-stations, where only an occasional visit can be paid by the foreign missionary. The best men and women from these churches can come and practically live with the missionary for a month or longer, receiving invaluable spiritual help and instruction. When they return to their homes they are pillars of strength to the church, and centres of usefulness in their neighbourhood. In them the missionary reduplicates himself, and through them influences thousands whom he may never meet on earth. Second, the missionary becomes personally acquainted with those who are or will be leaders in Christian work. From this personal acquaintance, combined with the recommendation of the native churches, he is able to help forward those likely to be useful as evangelists, Bible-women, teachers or colporteurs.

OUT-STATIONS

consist of preaching halls in market towns, where the converts gather together for their services on Sunday and during the week. They are necessary because of the distance from the central stations. A deacon or an evangelist is usually the leader. The rule has been, before opening an out-station, to wait for a nucleus of resident native converts who can help in sustaining the work in that locality. The name "out-station" does not necessarily mean that the body of Christians meeting there is smaller than the one at the central sta-

tion. It only means that no foreigner is resident there. Several of the out-stations have churches with larger memberships than either of the two central stations.

CHURCH ORGANIZATION.

No distinctive form of church government has been adopted. The converts have been baptized by immersion as believers in the Lord Jesus Christ. Starting from this point it might be called a Baptist church; but as time went on, and the work grew, developments occurred which have produced the somewhat unique state of affairs now to be found here. Mr. Rudland believes that a national (not established) Church is wanted for China. He deprecates any attempt to erect sectarian barriers among Chinese Christians, or to force them into the time-worn ruts of denominationalism. Hence we find the churches here with a government that is at one and the same time Congregational, Episcopal, Presbyterian and Methodist. Congregational in that each church is self-governing; Episcopal as the senior missionary is practically bishop of the district, guiding and helping the different churches and the native and foreign workers; Presbyterian inasmuch as the presbytery, which meets regularly thrice a year, and may be convened for a special session if required, exercises control over the general affairs of the district. The senior missionary is chairman and convener of this council, which is composed of the other foreign missionaries in the district and of all the native helpers who have been ten or more years in the work. Finally the unpaid local preachers introduce a strongly Methodist feature, which is bearing good fruit.

PERSECUTION

has been frequent and sometimes severe against the native Christians and enquirers; but it has completely failed to stop the progress of the work. On the contrary, where the greatest persecutions have been there the number of converts has increased most rapidly, and increased blessing has always followed fresh outbreaks of persecution. So much has this been the case that Mr. Rudland has come to regard attacks on our converts and chapels as the sure herald of a coming ingathering of souls in the locality affected.

[Dr. Anderson has since gone to reside and carry on the work at T'ai-cheo during Mr. Rudland's absence on furlough.]

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER VI.

(13) When two things have been distinctly united in the consciousness they remain united in the mind, and when one is recalled, that will recall the other.

There is hardly any fact in philosophy which is so universally admitted as this.

D. Stewart says: "The connection between memory and association is so strong that it has been supposed by some that the whole of its phenomena might be reduced into this principle." J. Mill says: "The laws of association are the laws of memory." Dr. Abercrombie says: "Next to the effect of attention is the remarkable influence produced upon memory by association." Aristotle says: "When two things have been connected, and we can recall one of them, the other is almost sure to follow." J. S. Mill says: "Every case of forgetfulness is a case of weakened or extinct association."

But how can two things be united together in the consciousness?

Things can be best united together in the consciousness by thinking of them as being connected with each other, or by making a sort of mental picture of them thus. Things so treated are generally very distinctly united, and seldom fail to recall each other. Some people are in the habit of tying a knot in their handkerchief when they want to remember a thing. Some of these sometimes see the knot but do not remember what it was intended to recall. If they had pictured the thing as being tied in the knot, or the knot as lying on the thing, they would not have forgotten it.

I do not advocate the method here mentioned. It is merely given as a statement of fact, and to point out to those who do use

it how they can make it more successful. If I may say so, this is an attempt to benefit by the law of association without having distinctly applied this law. If, however, the thing and the knot are distinctly united in the consciousness by the method suggested, the thought of the knot will recall the thought of the thing.

People sometimes place things in a new and unusual position to keep them safely, and when they want them cannot remember where they placed them. The two things have not been distinctly connected in the consciousness, and therefore the one does not recall the other. Had they made a mental picture of the two as being connected with each other, they would have been connected in the consciousness and one would have recalled the other.

If anyone doubts this, let him take something out of its usual place and put it in an entirely new one, picturing it and the new place together; then let him try if he cannot remember with ease where he has placed it to-morrow, or a week after, or even a month after.

Some people put a letter into their pockets to post, and maybe see several post-boxes during their walk, and yet, after all, come home with the letter in their pocket. Why is this? Why did the post-box not remind them of the letter? Because the two had not been connected in their consciousness. Had they, on taking up the letter, made a mental picture of it and the box together, they would have been connected together in the consciousness, and the sight of the box, had the thoughts not been otherwise occupied, would have recalled the letter.

Things, of which a mental picture can be made, can always be thus connected together, whatever those things may be, and, when so connected, will recall each other. Sir K. Digby says very truly: "Things of quite different natures, if they come into the mind together, are remembered together." Things which are thought of together come into the mind together. Things which are pictured together come into the mind together still more distinctly.

Any two things which anyone desires to remember together ought to be united together in the consciousness. When this is done they

will be remembered together. When this is not done—even though they may have some connection with each other, like the letter-box and the letter—still there is no certainty that they will be remembered together.

Everything which anyone wishes to recollect ought to be distinctly united in the consciousness with something that he is sure to see or think about. When this is done, it will not be forgotten. The sight, or even the thought, of the thing with which it was united will recall it.

The Late Mr. George Muller.

BY JOHN MCCARTHY.

THE news of the departure of this venerable servant of God came to us as a great surprise. "He was not; for God took him" was brought to our mind as we thought of his removal from the scene of his long and God-honouring service. Already in his ninety-third year, in the ordinary course of events his removal at any time was only what might have been expected. But his was no ordinary life; and his long continuance in the remarkable position the Lord had given him, as well as the unusual vigour with which he was enabled to carry on his work, led many of his friends to expect that he might still be spared to labour for the Lord; indeed, it was his own fervent hope that he might live till the Lord should come.

To many of the older missionaries of the China Inland Mission Mr. Muller's removal will come as a great personal loss. In the early days of the mission, when friends and supporters were not so numerous as they are now, and when the initial difficulties of a new enterprise often pressed hard, not only on Mr. Taylor, the Director, but also on each member of the little band that the Lord raised up to help him in carrying out the plans of work suggested by God, the prayerful sympathy of our departed brother was always a source of comfort and strength. Besides this, the Lord often ministered to His servants in the Mission through Mr. Muller, for while he never felt called to undertake the entire support of any missionaries, yet when he found persons who were depending entirely on the Lord for the supply of their needs, he was often enabled, through the free-will offerings of the Lord's people, to give material help to such labourers. The money thus given by him was received in answer to prayer without any personal solicitation on his part.

His own life of faith and the wonderful work for orphans which he was enabled to carry on in Bristol, England—a work accomplished in child-like trust and dependence upon the living Father, was ever an inspiration and an impetus to those who, like our early missionaries in China, were just

beginning their life-work on similar lines. We praise God that his deep interest in all missionary work never flagged, and that later, when already more than seventy years of age, he had the great pleasure, between the years 1875 and 1883, inclusive, of being allowed to visit and labour in many lands, for whose people he had otherwise laboured at home, and for whom he had often prayed. Mr. Muller travelled in China in the course of one of these long tours, and altogether he



was permitted to visit twenty-two different countries, address 2,400 audiences, and to travel 68,858 miles.

Mr. Muller's name will be most widely known in connection with the famous orphanages which he founded and carried on with such success for sixty years. Begun in a small way in 1835, the work grew rapidly, and has eventuated in the erection of the five orphan homes which now stand on Ashley

Downs, Bristol, and which has involved an outlay of \$575,000, and provided accommodation for over two thousand children, as well as the large staff of adults required to take charge of these. Mr. Muller will be remembered also through the "Scripture Knowledge" institution, which he founded in 1834, and which has circulated 281,652 Bibles, 1,448,662 New Testaments, 21,343 copies of the Book of Psalms, and 222,195 other portions of the Holy Scriptures, as also more than one hundred and eleven millions of Scriptural books, pamphlets and tracts. These have been distributed in many lands, among many peoples and tongues, largely through the instrumentality of the agents of various missionary societies. All this work has been carried on without any appeals for funds, or without making the needs known to any but the Lord Himself.

And so, full of years and in the midst of his usefulness, this dear servant of the Lord passed suddenly from earth to heaven on March 10th, without preliminary pain or sickness. Retiring apparently in his usual health at night, though not feeling so strong as he had been, the morning found him absent from the body, present with the Lord. It is our trust that all the numerous friends who will be affected by his death may be comforted of God. We would bespeak most earnest prayer for all the work with which Mr. Muller was so intimately connected, and especially would we ask the prayers of our readers for Mr. James Wright, for many years the fellow-worker, and, in later years, the co-director with Mr. Muller in all his various undertakings, and who, under God, will now be in the responsible position of guiding the work. Mr. Wright will, no doubt, feel, as did Mr. Muller, that the whole responsibility rests upon the Lord Himself. He who raised up and fitted George Muller, and through him has accomplished such wonders, and who, as Mr. Muller often asserted, as truly raised up James Wright, can certainly enable his servant now, with increased responsibilities, to carry on the work to the glory of God and the blessing of his fellow men.

Tidings from the Provinces.

CHIH-LI.

T'ien-tsin.—Mr. G. W. Clarke writes: "There is quite an excitement in Peking. On New Year's Day the eclipse of the sun took place, and people expect a change in the dy-

nasty. Then a cock is heard crowing in the North Gate tower day and night, and this is considered the sign of a change of emperors. The people quote an ancient saying, about some 2,000 years old, 'Do not fear the tiger

from the south, but fear the fowl from the north.' I heard a far better thing last night at our missionary prayer meeting. Mr. Ewing, of Pe-king, had just written down to Mr. Aiken, saying that the emperor had sent a

eunuch to Mr. Gatrell's book shop for copies of all the Christian books we had. Four hundred and twenty of seventy-two kinds were packed up and sent to the palace. May God bless these silent messengers. Another thing, Yuen Ta-ren wants a Christian to teach his children; he does not want the ordinary foreigner, but a Christian man. This was not the thought of high officials years ago. There is a remarkable manifestation of the Spirit of God working upon the people in many parts. Of course, there is a very general feeling among the intelligent that the empire will soon be divided among the foreign powers (I do not think this will take place for a long time), but the ignorant do not trouble themselves about this, and it is especially among this class that there is enquiry after the Gospel. At some meetings started in connection with the American Methodists in the west part of the city, quite a remarkable work is going on. Last Sunday night about thirty men came forward to be prayed for, and six strong men were in tears, seeking forgiveness. The missionary in charge says he never saw anything like it. Another brother said he did not know what to do, he is receiving so many applications from villages for some one to be sent to preach. These are very hopeful signs."

SHEN-SI.

Cheo-chih.—Mr. A. W. Lagerquist, writing from this station on December 6, 1897, says: "We have visited a large number of places, in seven of which no foreigners had been before. We could have found plenty more if we only had time to go. It was cheering to find some even in these places who had heard the Gospel at different times, and who had books and tracts, and seemed to know a little about the Gospel."

"We had a very encouraging time there the first part of our journey. As the people were busy we took the opportunity of visiting all the shops in the different places, and thus we were able to dispose of a good number of books and tracts, and we trust and pray that the seed sown will bring forth much fruit, and that many may be led to seek after the truth. We are hoping to gather in Feng-siang Fu about Christmas, to meet our superintendent, and hope to have a few days of special meetings, seeking for the Lord's guidance and Holy Spirit's power, so that in the coming year we may be so guided, so led, and so filled with the Holy Spirit, that the multitudes around us may be led to seek for the peace and joy that passes all understanding. Will you please join us in definite prayer that God may save a large number of souls this year, and that God's name may be greatly glorified?"

"At times we feel so weak and utterly helpless, in face of this great multitude, where Satan's power is so great. Will you please hold up our hands in prayers? (Ex. 17: 9-13)."

"We are hoping to baptize several Christians after the Chinese New Year."

HO-NAN.

Cheo-kia-k'eo.—Mr. William E. Shearer, writing on January 11, 1898, says: "It was a very sore trial to part with our dear little one—he was so bright and such a favourite with every one. We were looking forward to his being a real blessing and help in the work among the natives. He took such notice of the Chinese stewards and others on board the steamer, and they were so fond of him, and of course the suddenness of it all made it hard to bear. He had been very healthy and strong till within three or four days of his death, but the Lord was good to us, and gave us such a blessed sense of His presence, hushing us all just before the little one left us, and afterwards He comforted us as He only can. No doubt it was meant for blessing, and what we know not now we shall know hereafter."

"It is such a joy to be back in the work again. I think I told you what a warm welcome we got from the natives here. There are some things to grieve one, but I trust we are going to have much blessing. Mr. Joyce was in charge here when I came back, and now divides the work with me. The Conways have come back here, too, but the Duffs expect to leave us in March."

"We are all very well now, I am thankful to say."

Mr. Joyce also writes: "You will be glad to hear that we continue to have much encouragement in the Lord's work. Last September I baptized a man in one of our out-stations, and a few days ago he sent me the names of six families who have given up their idols, and are now meeting in his house for worship. I trust this work will develop into another out-station, as it is eighteen li from the place where he usually attends worship."

"I am glad to be able to report twenty-one baptisms in Cheo-kia-k'eo and out-stations; nine of these are women, whom Mr. Shearer baptized at Fu-keo Hsien lately. We are trying to work up the out-stations, as the Christians need much teaching. The week before last I returned from a very pleasant trip of twelve days to Shang-tsai Hsien, our newest out-station, one hundred and twenty li southwest from here. The work there would prosper if one of their number were competent to lead them. Please pray that God will raise up one from their midst. The man who started the work was converted at T'ai-k'ang Hsien. He was promoted to higher service last July, after a short but very faithful Christian life."

T'ai-k'ang.—Dr. F. Howard Taylor writes, under date of December 8th: "I rejoice to be able to tell you of growth and extension, both here and at Ch'en-cheo. As you may have heard, I had the joy of baptizing six men last Thursday, December 2nd, at Ch'en-cheo; all men of consistent life and testimony. They have all been on probation for about two years or more. And here in T'ai-k'ang the work grows more and more encouraging. The natives themselves are putting their hands to the plough, praise God! and the barren land is full of sprouting corn. Little com-

panies of Christians are springing up in several directions. At the daily evening worship seldom less than thirty or forty men, regular enquirers, meet, besides the more distant ones, who can only come about once a month. Join us in praise; but oh! join us also in prayer."

KIANG-SI.

Feng-kang.—Mr. John Meikle writes: "You will rejoice with me to know that God for Christ's sake has answered our long waiting prayers in sending us two young men and Mrs. Marshall as reinforcements for Feng-kang station, and that the dark city of Kau-cheo Fu is now opened up to the Gospel; and the Lord, although He took one native evangelist to be with Himself, gave us another, and a large rented house. We have also now over two hundred enquirers, who attend worship every Sunday in the city where we could hardly live in an inn before, so praise God for what great things He has wrought for us. This year we baptized five persons. The native colporteur has sold during the year throughout this district not less than 350 tract booklets, 6,000 Gospel tracts, 25 New Testaments, and 100 portions of the Old Testament."

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in February:

SI-CH'UAN, Pao-ning (out-station),...	5
KUEI-CHEO, Kuei-iang, ...	5
AN-HUEI, Huei-cheo, ...	1
Total ...	11

ARRIVALS.

- On Jan. 15—Rev. J. Hudson and Mrs. Taylor, Miss E. Hanbury and Miss H. E. Soltau, from England.
- On Jan. 20—Mrs. Pruen and three children, Miss A. A. Davis, from England.
- On Jan. 28—Mrs. Cameron and three children, Mr. and Mrs. Tomkinson and four children, Miss L. M. Cane, Miss E. A. Tree, Miss Cajander and Miss Livingston, from England.
- On Feb. 2—Mr. and Mrs. W. S. Horne and one child, Miss R. McKenzie, Miss E. E. Bennett, Miss M. Macpherson, Miss M. Macdonald, Miss E. E. Tilley, Miss L. I. Weber and Miss M. E. Standen, from North America.
- On Feb. 9—Messrs. R. Gillies, G. F. Row, C. Fairclough and E. H. Taylor, from England.
- Total arrivals in 1898—returning, 10.
 " " " —new arrivals, 16.

DEPARTURES.

- On Jan. 22—Mr. E. J. Cooper, for England, and Miss Marie Guex, for Switzerland.
- On Jan. 28—Mr. J. Bender, for Germany.

BIRTHS.

- On Jan. 6—At Huei-cheo, the wife of G. W. Gibb, of a daughter.
- On Jan. 24—At Shao-hsing, the wife of Francis Dickie, of a son.

Editorial Notes.

Monthly Text: "*Thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem; and ye are witnesses of these things.*"—LUKE 24: 46-48.

IT WAS REPORTED in our February number that Mr. and Mrs. Taylor, the Misses Hanbury and Soltau, Mr. and Mrs. Horne, Miss McKenzie and the last party of our lady Missionaries had all reached Japan. We are able to add now that the Lord who had brought them thus far upon their way in safety, led them on in peace and joy until they arrived at their destination at Shanghai, the first party reaching there upon January 15th, and the second upon February 2nd.

If any friends have failed to receive their Prayer Union Cards, it will greatly oblige us if they will inform us of the fact. In writing, will friends please state anew their full name and address.

As enquiries are frequently made of us in regard to the proper form of bequest to be used in leaving money by will to the Mission, we purpose publishing generally hereafter, upon the second page of the paper, such a form. The words there given may be used in any will which conveys gifts of money to the Mission. For the conveyance of property, another form is required. This last will be furnished to any who may wish it, upon application to the Director at the office of the Mission.

Such provision has been made for the carrying on of the work in Toronto that Mr. Frost finds it possible to be away from home more frequently and for longer portions of time than formerly. For this reason, while it is desirable that correspondence should be addressed to the Director as usual, many letters will be answered by our Treasurer, Mr. J. S. Helmer. If correspondents desire particularly that their letters should be opened and answered by Mr. Frost, they may secure this by putting upon the envelope the word "Personal," in which case, in his absence, they will be forwarded to him and will be responded to by him.

It has been decided to establish a monthly prayer meeting, designed particularly for the mothers of our Missionaries. As a number of young people have gone out in connection with us, from Toronto, a number of the parents of our Missionaries reside in the city, and it was felt that no persons would be more vitally interested in praying for such Missionaries than the mothers, and that a prayer meeting which would be composed of these would be well and regularly attended, and would result in much blessing upon the Missionaries in China. The first meeting was held last month and was one which will be long remembered by those present, on account of the fervency and tenderness of the prayers. Future meetings will be held upon the third Thursday in each month at the Mission Home, at 3.30 in the afternoon. All of the mothers of our Missionaries living in or near the city are invited to the meetings. It is suggested that those mothers of our Missionaries who reside elsewhere and cannot attend the meeting, choose the day and hour mentioned as a time of prayer for their children and for others of our Missionaries, and unite in spirit with those who will be meeting at that time in Toronto.

The attention of our praying friends and particularly of those of the Prayer Union, is directed to the letter upon the first page of this number from our General Director, Mr. Taylor. In view of the Forward Movement which it describes and inaugurates, and of the bearing which this has upon the spiritual destiny of many souls in China, its importance can scarcely be overestimated. If the plan which it states is of God, it is the beginning of a special service which we trust will result in giving the Gospel to all the millions of China in this present generation. There are many evidences to make us believe that the plan suggested has been given of God, and we are thus both called and encouraged to offer our petitions before the Lord with confidence that it is His will to hear and answer concerning its various details. We trust that many will unite with us in seeking God's special blessing upon us at this time, that the workers already abroad may be energized afresh by the Spirit, that the new men and women needed may be speedily granted to us, that all necessary supplies may be given at home and abroad, that wisdom may be ministered to the several leaders of this new enterprise, and that places, and above all, hearts may be opened before the workers in China as they shall seek to proclaim to each individual, first in

the Province of Kiang-si, and then elsewhere, the unsearchable riches of Christ.

Mr. Frost's recent visit in the States occupied about five weeks. The first week was spent at Cleveland in attendance upon the Student Volunteer Convention, and the following week was spent at Princeton, in association with the Seminary and University men. Later, Washington, Germantown, Philadelphia, New Brunswick, Passaic, New York, Brooklyn, Montclair, Troy and Bath were visited in turn, and meetings were held almost daily and sometimes twice and thrice daily in most of these places. The blessing of the Lord accompanied the witnessing given, and not a few hearts were touched by the Spirit of God into new compassion for China's lost millions and into new interest in the service of the Mission in their behalf. Mr. Frost hopes to go west in May and we shall appreciate prayer in his behalf that the services held there may be wholly for God's glory.

The Student Volunteer Convention at Cleveland realized the hopes of those who had planned it and proved to be the blessing anticipated to the delegates who attended it. The presence and testimony at the beginning of the meetings, of the Rev. F. B. Meyer, from London, England, and the Right Rev. Maurice E. Baldwin, Bishop of Huron, from London, Canada, proved to be the means, in God's hands, of placing the Convention from the commencement upon a high spiritual plane, and on the whole this level was sustained throughout the sessions. The arrangements made for the meetings were excellent and the plans adopted for the presentation of subjects were most satisfactory. Perhaps the most notable matter in connection with these details was the prominent part given, in the midst of the many pressing matters in hand, to the devotional element; prayer for the meetings was constantly urged upon the delegates in their private lives, and prayer was given a large place in the public gatherings. The result of this was as might be expected. The sessions were generally marked with evidences of divine power and many persons were constrained to yield new and unlimited allegiance to Christ the Lord. We have heard since the meetings closed of one person who was saved simply from seeing the evident consecration of the young people gathered together, of others so deeply affected by the meetings that they have gone out into city missions to reach the lost of our own land, and of still others who have given themselves definitely and unreservedly to the work of bringing the Gospel to those in heathen lands. It was a sight never to be forgotten, to view the large body of students gathered upon the floor of the Convention Hall, numbering nearly three thousand in all, and the majority of them young men. Certainly no such scene in some respects has been witnessed since Pentecost. Making all allowance for the subsidence of any natural enthusiasm which may have marked the Convention, we can not but believe that there will be left in the minds and hearts of the students who were present, deep and abiding effects which will be acknowledged and used of the Spirit in evangelizing the world and in hastening the coming of Christ. We need now to give praise to God for the Convention and for all it has meant, and also to plead that its ministry may not cease, but may be felt to the uttermost part of the earth.

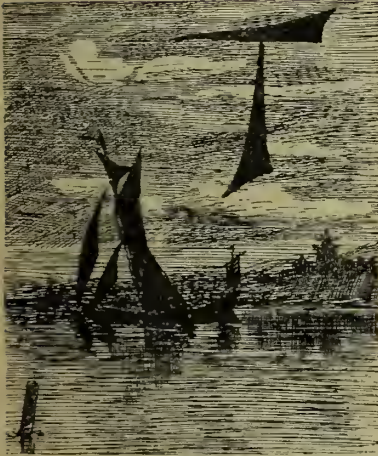
Those who are interested in the work of the Toronto Bible Training School, will be glad to hear that great blessing is resting upon the classes being held there during the current year, and that the work of the school is opening up in various directions with large promise. The President, Rev. E. Harris, being now relieved from his pastorate, is giving most of his time and energy to the development of the School, and, as so often before in other directions, is being much blessed of God in his service. The new building, which has been planned, has been commenced, and will probably be ready for occupancy by the fall. The students of the School are now having the daily benefit of the teaching of Dr. W. J. Erdman, of Germantown, Penn.

It is announced that the Fifteenth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N.Y., upon June 8th-14th. All Missionaries, whether retired or in active service, are eligible to membership, and are entitled to free entertainment. Other persons wishing to attend can secure board at the Sanitarium, or in the village, at low rates. Anyone desiring further information may address Mrs. C. C. Thayer, Clifton Springs, N.Y.

CHINA'S MILLIONS

Man Waiting and God Working.

BY REV. W. GRIFFITHS, M.A., IN "THE LIFE OF FAITH."



THE Revisers have given us an apt and felicitous turn of expression for Is. 64 : 4: "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides Thee, which *worketh for him that waiteth for Him.*" The hard and difficult part the Lord, as usual, reserves for Himself, leaving the simple and easy part for us; He undertakes the work provided we do the waiting; man's trust

enlists the Divine sympathy and aid.

A praying person may be kept waiting as if there were none to hear; but, though for long nothing seems doing, the answer comes in due time. George Muller sought money in prayer for thirty-three days in succession, without receiving a penny; but on the thirty-fourth day came a thousand pounds. Whilst His servant waited the Lord was working, and that in the mind of a comparative stranger.

Daniel gave himself to solemn waiting upon God (10:2); and, for a time, his prayer brought no manifest response: "In those days I Daniel was mourning three whole weeks. I ate no pleasant bread, neither came flesh or wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." But when, at length, the angel comes, it is to inform Daniel that from the first day that he had set his heart to understand and to humble himself before God, his words were heard and action was taken in the invisible world. During those one and twenty days the prophet might have recurred to the reflection of Job: "Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, *where He doth work*, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." Patriarch and prophet had to wait God's time, resting themselves in Job's blessed assurance: "But He knoweth the way that I take; when He hath tried me, I shall come forth as gold."

For how many of our own mysterious disappointments may the like explanation be forthcoming when all is known? The situation of the believer is compared to that of a husbandman. Each has to break up the fallow ground, to put good seed into the prepared soil, to weed and water according to occasion, and withal to be long in waiting; but towards the harvest, which follows upon all this patient application, nature in the one field,

and grace in the other, are working without intermission. When Lazarus died and was buried, the sisters waited with many and hopeless tears; their Friend had apparently forgotten them; yet what a mighty work and what a glad surprise was Christ preparing for them!

Faith's repose is sometimes active and laborious, sometimes quiet and entirely passive; you have now much to do, and now nothing to do; but in each case are you waiting all the time. When David fought with, and triumphed over his enemies, he still waited on Jehovah, and acknowledged the victory to have been given him of the Lord. Paul, the busiest and most energetic of men, was always waiting on the Master, and the Master was always working for His servant. The minister of the Gospel, who has waited in the closet of secret prayer, is also waiting as he proclaims the truth from the pulpit; and his help comes from above. The pious nurse, so vigilant at the bed-side, and the pious mother, toiling night and day, wait perpetually on God and He works for them. As travellers, taking our journey for the better world, we wait when the road divides, no finger-post or sign to show which route should be taken; and, instead of blindly hurrying on, listen for the voice that says, "This is the way, walk ye in it;" and we wait not less truly than when pressing on in our journey, its course opening clearly at every step. Israel's flight from Egypt was a waiting on God; and the host did but wait in another way when told to stand still and see His salvation. Moses on the mount waited as his hands were raised in contemplation and prayer; and Joshua on the plain waited as with flashing sword he drove back the Amalekites: the three men on the sunny height and the host in the dusty field sought the same end, and would rejoice together.

For the commencement of the spiritual course, and in every stage of its development, the heart reposes in God, always the Author of our well-being. We waited on the Lord for the pardon of sin and attained it; afterwards we waited upon Him for the acquisition of holiness, and large have been the results. Christ does it for us as we trust in Him. The command, "Work out your own salvation with fear and trembling," is avowedly based upon the fact of man's ceaseless dependence on God: "For it is God which worketh in you both to will and to work for His good pleasure." Even the service that is carried on at highest pressure has to be prosecuted in the spirit of keen and patient waiting. Unhappy the person whose life, both on its active and passive sides, is not a conscious waiting on Him who is our only hope and without whom nothing can be rightly done.

And the Lord is faithful, never suffering His people to wait on Him in vain. "In all thy ways acknowledge Him, and He

shall direct thy paths." The Lord is to go first, and the disciple is to keep in His wake. Some are self-confident and venture to lead the way; like those officious Jews that rebuked the blind man of Jericho and bade him hold his peace; who are significantly described by the evangelist as "they that went before"; better would it have been for them to have meekly followed after.

The rule of submission should be honoured in the formation of our schemes and plans of operation; lest human wit and common eagerness get the start, and convenience be more consulted than truth or righteousness. King Saul was a self-willed and impulsive man, who would take matters into his own hands and clutched at the object of desire, thereby giving deep offence through precipitancy of action; he should have waited for Samuel's coming in the name of the Lord. "He that believeth shall not make haste." Are not some churches and kindred societies, when hard pressed for want of funds, betrayed into financial methods which ill accord with the simplicity of faith? They are in haste to accomplish their benevolent ends, and have neither time nor patience for the necessary waiting on God. Pecuniary gains may, with the best of intentions, be eked out in a way that tends to chill rather than foster the spirit of genuine liberality—handy relief for the present, but reaped at the cost of the future. The error is amiable and may be natural enough, but faith should correct it for it is a trespass which must probably be classed with the causes that hinder prayer and diminish spiritual success.

In presence of a starving multitude the temptation is to distribute your five loaves and two fishes at once and with a rush; when it would be far better to wait for Christ to give the blessing, and multiply in the breaking. Into the open and clamant

field of service there may be danger of pushing in advance of the Master. The incident connected with Aaron's rod conveys a moral with the most zealous of Christian workers would do well to learn; the dry stick was not found to have budded, bloomed and borne ripe almonds until it had been left overnight in the holy place.

An *innocent person* may be involved in painful entanglements with those about him; some of whom go against and condemn; when no means of refutation are at hand. But, instead of resorting to laboured and anxious self-vindication, let the tried individual wait patiently on the Lord. Put your good name and your entire interest into the Divine keeping. Strange results will follow. An unseen power carries on the struggle without your interposition. The dreaded adversaries may, like those of old, disagree amongst themselves and weaken one another. For the meek and quiet spirit, surprising deliverance is wrought. God's time and God's plan are always preferable to our own; faith tarries for the disclosure of his mind: "Thy word is a lamp unto my feet, and a light unto my path."

The troubled Christians of Madagascar must now copy the steadfastness of their fathers in the former period of persecution. If the severely exercised Malagasy again believe, they shall be again delivered. And in the practice of an equally strenuous confidence must Christians at home fly to the rescue of their brethren abroad.

When His people give time and strength to this business of *waiting*, the Lord undertakes for them and will do wonders. Truly there is none to be compared to Jehovah: "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee, which worketh for him that waiteth for Him."

The Missionary and His Mission.

BY REV. WILLIAM ASHMORE, D.D., IN "THE CHINESE RECORDER."

[The writer of the article below recently received a letter from a young missionary in India, making some enquiries bearing upon two leading subjects of Mission Polity—Self-support and Mission Schools. What he saw of methods in operation in some places around him did not satisfy him. The way of attaining self-support, as outlined by many, seemed handicapped with some of the very difficulties they were trying to escape from. The people were poor, wretchedly poor, they had a Christian spirit, and were ready to help themselves if they only knew how, but silver and gold had they none, and possibly not even copper or cowries. Is there no way divinely provided for people who have grace but no money? Then again the young missionary saw pupils, not only being educated for *secular purposes* at mission expense, but also in some instances being actually paid a bounty for being willing to come to school at all. This also he did not like. This also was a vanity as he looked at it. So he writes to ask how it strikes other people in other places. It so happens that enquiries of a similar kind come at the same time from two other sources. And now the article that follows is intended as an answer to them all, from the writer's point of view. Others may take a different view, but this is *one* view.—W. A.]

HERE we are 700 of us in Japan, over 2000 in China, and about 2000 of you in India and round about. We have grown to be a host. Who are we? and what are we? and what are we here for? We are to find out by looking into a book of instructions and precedents. That Book is the Bible as a whole, more particularly that part of it called the New Testament.

THE WHOLE WORLD LIETH IN THE EVIL ONE.

That is the basal fact of the whole procedure. From that point we take our departure; the world is in darkness; it is led captive by satan; it is dead in trespasses and sins; it is in the valley and shadow of death; judgment has already been declared; its damnation slumbereth not. Only it is held in abeyance to give opportunity for an intervention of Divine mercy.

CHRIST A RANSOM FOR ALL.

For that He came—to give His life as a ransom; He came to bind the strong man; to set his captives free; to open the door of heaven; to proclaim the acceptable year of the Lord; to make reconciliation for iniquity, and to bring in everlasting righteousness. This He did. He finished the work God gave Him to do. The veil of the temple was rent, and access to the holiest made possible for all.

AND NOW IT MUST BE PREACHED.

God has done His part of the work; Christ has done His part. The Holy Spirit has come down, and is doing His part. And now we must do our part. We are to preach the great facts of Christ's birth, Christ's life, Christ's death, Christ's resurrection, Christ's ascension, and Christ's certain return to judge the world in righteousness. To us, who are men,

is this work committed; not unto angels, but unto men is this Gospel of salvation now committed.

IT IS A QUESTION OF LIFE AND DEATH.

If men hear and obey, they will be saved; if they refuse to hear and obey, they will be damned. We have a blessed and an awful ministry; we are saviors of death unto death, or of life unto life of every man who hears us. In a sense we wield the potentialities of the Almighty. "He that heareth you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

FIRST OF ALL WE ARE EVANGELISTS.

There is another office to which we may be called later, that of a pastor and teacher conjointly, but that depends on circumstances yet

to be considered. Primarily and essentially, and from the very necessities of the case, we are evangelists. We are sent to tell men to repent, for the Kingdom of Heaven is at hand. Repent ye and believe the Gospel. Turn from your evil ways and live. To-day if ye will hear His voice, harden not your hearts. Repent and turn to God and do works meet for repentance. Repentance towards God and faith toward our Lord Jesus Christ.

MODELS FOR EVANGELISTIC PREACHING.

John came preaching, "Repent ye, for the Kingdom of Heaven is at hand." From that time Jesus began to preach and to say, "Repent, for the Kingdom of Heaven is at hand." The twelve were commanded, "And as ye go preach, saying the Kingdom of Heaven is at hand." Going and preaching, and preaching as we go, from place to place, and from house to house, in other towns and villages also, for therefore are we come forth. In Luke 4 Jesus gives us His commission, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor; He hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." In Acts 26, Paul gives us his commission. The same Jesus who had sent the twelve, and the seventy, to the Jews, now sends Paul to the Gentiles, to be "a minister and a witness" for Himself, "to open their eyes, that they may turn from darkness to light, and from the power of satan unto God, that they may receive remission of sins and inheritance among them that are sanctified by faith in Me." Our commission, under which we act, is found in Matt. 28, "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you." And in Mark 16, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

Our duty and the nature of our work is made perfectly plain by these commissions and these precedents. What John preached we are to preach; what the twelve preached we are to preach; what the seventy preached we are to preach. Our commission is to voice out the things contained in the commission of Christ and the commission of Paul. We are deputy voices of Christ and of Paul; of the latter because he was himself an empowered and a deputized voice of Christ, as Christ was the deputized voice of God.

SUPPOSE WE HAVE NATIVE HELPERS.

Will that be all right? Most assuredly it will. We cannot get along without them. Native helpers are but the enlargement and prolongation of ourselves. But now, primarily, their office is the same as our own. We

are evangelists, and they are evangelists; we are not pastors, and they are not pastors. There are no sheep as yet to be pastors over. Pastoral work is a subsequent work. In time to come they may become pastors, but if so it will be under changed conditions, of which we shall speak presently. At present they are to do the work of an evangelist. They should have a consciousness and a recognition of that fact cut into them as by the force of a sandblast. Because they are evangelists and because we are evangelists, and because that for His Name's sake we and they go forth, taking nothing of the Gentiles, that great mass of dead men, who, as yet, care nothing about us or our message, therefore may we all together properly look for support to the churches which send us out. As long as we are accredited evangelists of the home Churches, then the home Churches are to care for us. When the native Church sends out of its own evangelists, then the native Church ought properly to care for them. The extent to which we may judiciously aid them is matter for subsequent consideration in each case.



DRAGON BOAT FESTIVAL. (SEE PAGE 66).

WHEN SOME CLEAVE UNTO US AND BELIEVE, THEN WHAT?

Now we are coming to a dangerous place in the road. Have your eyes open, your ears open, and your understanding open. Of course sooner or later there will be those like Dionysius and Damaris and certain others who will believe. That is what we are to expect, for God is working with us. But now don't make the mistake of your missionary life. Don't turn off on the wrong road, even if it is the one that seems most travelled. Don't feel that you must follow certain old missionary precedents. If the old missionaries that started them could come up out of their graves they would say, Beware, and don't do as we did. Start right! Start right!! and again I say, Start right!!! Follow New Testament precedents and not old missionary precedents in this thing. You will save yourself a world of backing and filling if you do.

THREE GREAT BLUNDERS TO BE AVOIDED.

We have learned something by a century of experience. At least some have learned; others are knocking their heads

against the wall, and will have to learn the same lesson. Missionaries abroad and secretaries at home are still going to school. Some "take learning" easily, and some don't. Here are the mistakes to be avoided.

I.—BUILDING THEIR MEETING HOUSES FOR THEM.

In the early days of missions the missionaries—like over-fond parents—at once either built chapels for their converts, or hired houses and fitted them up with chairs and tables, and benches, and side rooms, and what not, so that all the converts had to do was to go in and enjoy themselves. That was a wrong start. The converts left to the missionary the responsibility of looking after the house, hiring a chapel-keeper, making repairs, supplying waste, and providing for the general wear and tear. Having started in that way, the converts wanted to have it continue that way. They would be called upon to help, to be sure, and yield some help they would; but it was uncertain, and sometimes it came hard. It was no easy thing to get them out of that old do-nothing rut. So missionaries have had a perpetual struggle. Furthermore, every new company of disciples expected to be favoured in the same way as the others had been. Why not? And so chapel extension meant financial embarrassment. The whole thing is wrong. We must be able to multiply chapels without corresponding demands on mission treasuries.

II.—PAYING THE SALARIES OF THEIR PASTORS FOR THEM.

The old rule has been to get the converts together, organize them into a church, build them a meeting house, and then pay a pastor to look after them. That was blunder No. 2, and a prodigious blunder it has been. The man was not their own pastor; he was the missionary's man. So they regarded him, and so he regarded himself. His great anxiety would be to keep on the right side of the missionary who supported him. He did not come into the closest touch with them. They were to give something towards the support of their pastor, and just there came the tussle. They wanted to get off with as little as possible, while the missionary wanted them to give as much as possible. It was a struggle for years, if not for a generation, so missionaries had to meet and discuss the problems of self-support, and bands of secretaries and others met at home to discuss the same problems. They all find it hard to get back on the right track. They propose and try all manner of graded schemes for getting them to take on their own shoulders the burden the missionaries never should have assumed, the like of which neither the Apostles nor Paul ever assumed. There is neither precept nor precedent in the New Testament for such a thing.

III.—EDUCATING THEIR CHILDREN FOR THEM.

That was blunder No. 3. It, too, was colossal. The like of it was never heard of at

home. When a man becomes a Christian there, he never thinks of saying that now, the Church of which he has become a member must educate his children for him; and while educating, must feed them, and clothe them, and actually hire them to come to school, actually pay the parents in some cases for their time. Yet that has been done; it is being done now, and it will continue to be done. A spasmodic effort to reform is made once in a while, but it is soon rendered abortive. Scores and hundreds of thousands of dollars have been swallowed up, scores and

hundreds of thousands more will follow into the same insatiate maw, in all probability, before a reform will be accomplished. Parents who have their children educated for them come to look upon it as their right. The children are spoiled, the parents are spoiled, the missionaries who don't believe in such things are hindered in developing a spirit of true independence and of honest self-support. When to this is added the practice of using mission money to educate for them the children of heathen parents, the blunder becomes doubly colossal. It is more than a blunder,

it is a folly; it is more than a folly, it is an abuse of unenlightened confidence on the part of people at home, and a malapplication of missionary funds. Heathen students are being helped to a college education by hard-earned monies from home, given under misunderstanding by poor Christians, who are not to get so much as an academy education for their own sons at home. It is a shame that it is so, and it is a shame that it will continue to be so. Deny it him who can.

(To be Concluded.)

From Shanghai to Teng-neh, Uin-nan, via Burmah.

BY MR. JOHN R. F. PLEDGER.

I VERY much enjoyed the trip from Shanghai to Rangoon, and I have no doubt it was the means of doing us a great deal of good. Fortunately we had good weather all the way. I stayed a week at Singapore, and so was able to see a good deal of the work there.

Going from Rangoon my train missed the connection near Mandalay, and so gave me the chance of spending a day in that city. I there saw one of the saddest sights I have met with in the East, viz., the leper home, in which are over a hundred patients in all stages of the disease. They had come from all parts of India, Ceylon and Burmah. A Cingalese convert was in charge, but there was no regular doctor, one of the Government surgeons making visits for operations when necessary.

From Katha, one day's run in a steamer up the Irrawaddy, took me to Bhamo. I was in some measure disappointed with this river, as it does not approach the lang-tsi either in volume of water or beauty of scenery. At Bhamo I was detained three weeks, through heavy rains, during which time I had a week's meetings, for soldiers mainly. I also had a few good meetings amongst the Chinese, but having both meetings in one evening was too much.

When Mr. Selkirk and I started for this place the weather was dry and fine, but the roads were in a very bad condition. The first two days our road led through dense Indian jungle, and our animals could proceed only with the greatest difficulty. We were unable to make the full stage the second day, and we were obliged to stay among the Kachins. These are the wild men of the frontier, and in their features, dress and habits are very unlike the Burmese or Chinese. They have no written language and worship demons. We stayed with the chief, an old man about sixty years of age, who could speak Chinese fairly well. He had three daughters, who seemed to do all they could to make us comfortable. Their appearance was quite unique. Their hair was neither cut, combed nor brushed, but hung all over their face like a mop. Their ears were pierced and large ear-rings, each weighing about an ounce, hung from their ears. They wore a blouse and a short skirt reaching to the knee, while round the leg below the knee were numerous rings of fine black rattan. The natives all chew betel nut, which gives to their mouth a horrible appearance. However, we were very comfortable with those people.

We stayed two days in the town of Man-uin, and there came in contact for the first time with the Shans. They are by far the most interesting aborigines I have yet met. The men are well made, strong fellows, while the women are invariably neat and clean. I have never seen a dirty Shan woman. We stayed in a Shan house in Man-uin, and the whole house had the same clean appearance. They are very bigoted Buddhists; to them idols are more real than to the Chinese. In their worship they appear to have a great deal of the Burmese idea.

Upon our arrival here, we stayed first at an inn outside the city. After a few days we were invited to the Ia-men, and found the mandarin a very nice old man. He knew me, as he had been to me for medicine when passing through Kuh-ting Fu. He gave us a most cordial reception, and when we came out escorted us to the gate. However, I do not think he wants any foreigners in his district. The people here are somewhat anti-foreign, and have this year been rendered more so by the conduct of some cyclists who passed through, and who seemed to think it fine fun to kick a China man, or pull his queue for him. They also had some of their coolies beaten in the Ia-men. As far as treaties go, the Che-foo Treaty is a cipher here. No one knows anything of treaties, and everyone, even those who have business houses in Bhamo, are afraid to rent. The new consul, however, is expected in February next.

We are not able to do much active work in the city, and so confine ourselves more to the villages. Things are very expensive here, almost double the prices anywhere else in China: vegetables on the street are sold by the ounce, and not by the pound, as elsewhere.

Transmission of money is a problem, as, through the value of the rupee being high, silver loses 28 per cent between Shanghai and here.

We are at present living in two rooms in the telegraph office, for which we pay three taels (three ounces of silver) per month, and the manager is not anxious for us to remain. Mr Selkirk leaves to-morrow, and I shall then be alone for two months. I am sorry I have not been able to get a good servant; no respectable person will serve a foreigner, and I have a rather disreputable man with me just now. Please pray that the work will soon begin to be a power for good; it will be hard and up-hill for some time to come.

The Kachins of the Chinese Borderland.

BY F. A. STEVEN.

IN the mountainous district which forms the long-debated borderland between Upper Burmah and the Shan valleys of Western Uin-nan, there dwells a race of men whom the Burmese call Kachins.

The Kachins can hardly be called a nation, for they have no federal head or centre of government, nor have they any common interests which bind them together. They may better be spoken of as a group, or family, of closely-related but independent tribes. Of their origin

it is not easy to speak with assurance, but there are some similarities of language, and also of dress and of habits, between the Kachins and the eastern Tibetans, which lead us to imagine that there may have been a common origin.

The mountain range to the east of the river and behind Bhamo, where the British and Chinese empires now meet, has within modern times been occupied by some of the stronger and more warlike tribes of Kachins at the expense of the Shans, Poloungs and Li-su, whom

they have driven to the valleys and along the range to the south. The Ka-wa and some other Kachin tribes have formed their homes on mountain spurs running fifty miles or more into the Province of Uin-nan.

The number of the Kachins has been roughly estimated at four millions, and, large as this estimate seems, it is probably not much exaggerated. This number is distributed among thirty or more separate tribes.

The Kachins have the same coarse, black hair and very scanty beards as their Chinese neighbours, but they are much darker in colour, and have larger noses and less prominent cheekbones than is commonly the case among the Mongol races. They do not shave the head and braid a queue as do the Chinese, but allow the hair to grow long, and twist it into a knot at the top of the head, which they cover with a small twisted turban. The men usually wear loose, blue or white cotton trousers of Chinese or Shan make, and a short, white jacket like the Shans. They commonly go barefooted, though on long journeys they sometimes wear plaited straw sandals made in China. These sandals are sold in the markets at less than a halfpenny per pair.

The women wear a coarse and heavy twilled cloth, with patterns in black, white and red; a piece of this material, measuring about four feet long by three feet wide, is used as a loin cloth, and is held in place by being tucked under a girdle consisting of fifty or more fine hoops of black lacquered bamboo strips, with two or three cinctures of leather or cloth, covered with white cowrie shells. They also wear a very short black jacket, trimmed with scarlet, and having the neck and upper arm ornamented with small convex silver discs, each about the size of a shilling. Around the neck these form a kind of collar, and on the arms they are arranged as crosses, or in other patterns, which indicate the tribe to which the wearer belongs. The jacket buttons close at the neck, like the Chinese and the northern Shans, and unlike the Karens and southern Shans, who have the jacket cut like an open English vest.

Large holes are bored through the ear lobe; and in some tribes it is customary on holidays and market days to wear in the ear an ornamental silver tube from six to nine inches long by half an inch in diameter. The front end of each tube is filled with the blooms of the scarlet hybiscus, sprays of orchid, or some other gay-coloured flowers, which hang down on each side of the face. In some of the tribes the men—in common with the southern Shans—enlarge the opening to such an extent that they can insert a section of bamboo of one and a half inches in diameter.

In travelling between their mountain homes and the market towns of the Chino-Shan valleys on the east, or the Irrawaddy valley of Burmah on the west, the Kachins are usually accompanied by small oxen as pack animals. They bring down for sale maize, rice, potatoes, vegetables, fowls, eggs, cattle, pigs, etc., and, in the season when

European orchid collectors visit Bhamo, many of these mountaineers are engaged in collecting and bringing in the plants for sale. On the return journey they carry raw cotton (a bale being divided into two packs to form an ox-load), cotton piece goods, ready-made clothes, and a few other commodities, particularly salt, which is brought from England in bulk in the holds of ships.

Many of the Kachins are slaves to the use of opium, having learnt the habit from the Chinese merchants with whom they have come in contact, but their way of using the drug differs from the mode adopted by the Chinese. Each smoker carries with him a large round copper spoon or small ladle, about three inches in diameter; into this he puts some opium with a little water, and puts it on the fire. Whilst this is cooking, he cuts into fine strips a piece of half-dry plantain or banana leaf, and of this banana-leaf-tobacco, as we may, perhaps, call it, a handful or so is gradually soaked with the opium by being dipped and rolled in the ladle. This preparation is then used for smoking in an ordinary tobacco pipe, and the wayfarer gets his intoxication without the more elaborate arrangement of couch and opium lamp that is almost essential to the Chinese smoker.

In the mountain villages the Kachins build one, two or three large houses, and in these all the members of the clan live. These buildings are often over 100 feet in length by 16 or 20 feet broad. As in the cottages of the Burmans and the Shans, the floor is raised about four feet from the ground. This is done in order to escape the dampness of the ground and the consequent malaria, as well as with a view to escaping the ravages of the white ant in their bamboo flooring. Forest trees of various kinds supply the posts, whilst the rest of the house consists of bamboo matting, with grass thatch for roof. Within the house one side is usually left open along the whole length of the building; the other half is divided by bamboo wattled partitions into small rooms, of which some are used for the bedrooms of the married people, and others are employed for the storage of grain, etc. In a small house one or two, and in a very long house, three or four, fire-places are made with flat

stones and bricks, and around these the whole household gathers, in the cold weather, for meals, and for conversation in the evenings.

Faint traditions still remain of one Supreme God, who is all-mighty and perfect in wisdom and goodness, but their idea of self-interest leads them to neglect His worship altogether. In effect they say, "This great being is good, He will not harm us, therefore we need not trouble ourselves about Him; but these malevolent spirits will make us smart if we fail to propitiate them." Thus it is that when a man builds a new house, he kills a bullock, or more than one, and in proof to the wandering spirits that this has been done, he nails up the skulls on the posts at the entrance to his house.

In travelling along a road the Kachin is usually in great dread of the unseen spirits that he supposes to be dogging his steps. In order to delay the demons or to turn them aside from his track, he



KACHIN WOMEN AT BHAMO,

stops occasionally to cut a handful of the tall grass growing by the side of the road. After twisting the head of the grass, in much the same way as a reaper twists the band for his sheaf of corn, the frightened traveller throws the spell down on the ground behind him and goes on his way. The object of this curious observance is to call the attention of the pursuing demons, who are supposed to be so puzzled by the bunch of twisted grass that they cannot at once—if at all—continue the pursuit.

* * * * *

A quaint legend is told to account for the fact that they have no books and no written language. They say, "Our fathers have taught us that the Great Spirit gave a writing to one of the ancestors of our race, which was to be carefully preserved. This manuscript was written upon leaves, and, alas! one day these precious leaves got wet. They were spread out in the sun to dry, and whilst our ancestor was not watching a buffalo came by and ate up the whole of the manuscript; since that time we have had no writing in our language."

The writer is glad to be able to add that during the last few years the American missionaries at Bhamo have reduced the Kachin language to writing and have given to the men of the hills the Gospel in their own tongue. As a no less necessary work, they have taught many of the young Kachins to read and write. It does not fall within the scope of this paper, however, to describe the excellent and thorough work which has been accomplished by these earnest missionaries.

The present staff of foreign workers for the Kachins at Bhamo consists of Rev. W. H. Roberts, Rev. O. A. Hanson, Miss M. Sutherland, and Miss M. Eastman, whilst Rev. G. J. Geis has charge of a new station at Myit-kina.

In addition there are several Karen preachers from Lower Burmah, who are supported by their own churches as missionaries to the "regions beyond," and in recent years some of the Kachins, who were converted as boys, have become preachers of the Gospel to their fellow-tribesmen.

Itinerations Around Ch'eng-ku, Shen-si Province.

BY MR. ROBERT L. EVANS.

The last month of the old year is a very busy season in China—all accounts are settled up and all debts paid. The New Year is ushered in amid the firing of crackers and the beating of drums. All shops are closed and all business suspended for the first fifteen days of the Chinese New Year. It is a time of family reunions, when every member of the family makes it his aim to be at home for a few days at least. The Chinaman, unlike us westerners, takes his holidays in a lump, and then works hard the rest of the year. Though there are other feasts during the year, yet business is not suspended like it is at New Year's time. The New Year is a time of feasting, of visiting, of idolatry and gambling. Gambling, at least in this part of China,

IS FORBIDDEN BY LAW

at any other time of the year. On the last night of the old year the kitchen god is burned up; in this way he is sent on, or allowed to depart by the way of the chimney, to settle up his accounts, and on the first a new idol is set up. The old door gods are also torn down and new ones posted up.

The last week of the old year I spent with Mr. Fergusson, of the Bible Society, visiting several market towns, selling Gospels and tracts, and preaching on the streets. Mr. Ferguson returned to Han-chong for the New Year, while I stopped at Iang-hsien for a few days. We have here a little Church of a dozen members, the work being new, scarcely two years old. A great many came in to pay me their New Year's respects, and so I had the opportunity to talk to them about the Gospel.

On the fourth of the Chinese month I started for Si-hsiang, another out-station of Ch'eng-ku. It was only by paying extra cash that I was able to procure a donkey at this time of the year. With my bedding, and a few useful things for the journey strapped to the donkey's back, after an early breakfast we left the city, the old Christian servant who had charge of the house, and of the little church in Miss Colman's absence, escorting me for

a mile or more on my way and then leaving me with the benediction, "May God's peace be in your heart, and God's protection accompany you." Faithful old soul, he can only boast of a dozen hairs or so on his head, which he carefully braids into a minute queue. A few years ago at a riot here, to give the foreigner time to escape, he placed himself in the breach, and

HAD HIS QUEUE TORN OUT,

by the roots by the infuriated mob and left for dead. He is still the same, he never thinks of himself, gives away all that he earns either to the Lord's work or to the poor. On New Year's day he gave a small feast, and, according to the command of the Master (Luke 14:12-14), only invited some of the worthy poor, including a few beggars, all of whom could not afford even the plainest food on that day, as they were earning nothing. There are thousands of people in China who verily live from hand to mouth; until they have first earned it they have nothing to eat for that day. Old "Liu" is a sample of what the Gospel of Jesus Christ can do for a man that was once a heathen and an opium smoker. Pray that God may greatly bless his ministry.

I was accompanied on my journey by a footman, in the person of a little old man, the owner of the donkey, who, when the beast showed any signs of laziness, urged him on with loud threats and an occasional whack with a short stick that he carried. Our road, although a highway between two large cities, was scarcely more than a narrow path leading through fields of growing winter vegetables and fall wheat, with field after field of opium.

THE CURSE OF THE COUNTRY,

which at this time of the year is just out of the ground. In an hour we had left the broad valley of the Han and were ascending the foot-hills, and for the rest of the day had a great deal of mountain climbing.

I am sure if some of my friends at home

could have seen me that day climbing some of those steep ascents they would have had a good laugh—the old man in front leading the donkey and I behind hanging to his tail. These animals are very sure-footed; they will climb an ascent that a man would have to hang on to the shrubs to keep himself from falling down a precipice. They will walk a narrow ledge overhanging a precipice without the least show of alarm. They also possess wonderful power of endurance; they will keep on a little jog trot from early morning until dark without any food by the way, and often without drink, keeping it up day after day.

The winter months in this part of China are the best months to travel and itinerate, the weather being much clearer, there being scarcely any rain and rarely any snow. In the day time the thermometer ranges from forty to sixty, at night sinking to freezing point and a few degrees below. Even in the winter most of us foreigners have to wear a broadbrimmed straw hat in the middle of the day or else carry sunshades.

A little before dark we reached San-nen-pu, distant twenty-five miles, a market town of some size, where a few

HAVE RECEIVED THE GOSPEL

and have been formed into a little church. I put up for the night at the house of one of the leading Christians, they giving up their best room to me. The best room in China does not mean a Brussels-carpeted floor, a feather bed to sleep on, a big looking-glass, easy chairs, pictures on the walls and fancy curtains on the windows. No—but mud walls, rarely white-washed; earth floor, swept clean with probably a straw mat; a square opening for a window, with white transparent paper pasted over it; a rough couch to spread my bedding upon, a pine table and a chair, made up all the furnishings of the room. For supper I was served a bowl of "mien" (fine dough strips stewed with a little fat pork). To a hungry man it was very acceptable; with a little cocoa and condensed milk that I carried with me, I was able to make out a meal. After supper the few Christians in the

place came in and I gave them a Bible reading. One old sister, in answer to my question if she could read the Scriptures, said, "No, but I can repeat from memory over a hundred texts." That is more than many of our home Christians can say, though they have been reared in the Church and are able to read. This old lady was not yet three years out of heathendom. The next morning we were off a little after daylight, and as we had no more mountains to climb we reached Si-hsiang, eighteen miles distant, by noon.

The work at this place, with its out-stations, is being carried on by a Miss Harrison, a young lady who came out to China six years ago from New Zealand. She has been on this field a little over four years. But for the occasional visit from the missionary in charge from Ch'eng-ku, she has carried on the work alone with the help of the native Christians. Her self-sacrificing work has

BEEN MUCH HONOURED OF GOD,

and many souls have been brought out of darkness through her ministry.

In obedience to an invitation, the leading Christians of the station and out-stations had come together for a week of Bible study and prayer. The Lord was in our midst, and it proved a time of heart-searching and of confession of sin and of unfaithfulness. Some, because of bitter persecution, had been keeping their light under a bushel; others, because of the stolid indifference of their countrymen to the Gospel message, had ceased to bear witness openly for the Lord. We endeavoured to impress upon them the necessity of the Spirit's baptism for service, and most of the teaching was along this line. We believe that most of them, by faith, received the definite baptism of the Holy Spirit before the services closed. We had four services daily. My vocabulary yet being rather limited, I was rather loath to take such meetings up at first, but the Lord wonderfully helped me both in the preaching and in the exposition of the Scriptures.

One meeting each day was an open meeting, at which we were invited to bring up any questions about the work, or points of doc-

trine, and difficulties in their life and experience, or any difficulty met in their Bible study. Many of the questions showed that they had been

STUDYING THEIR BIBLES DEEPLY,

and some of them would have puzzled a theological professor to answer.

Among those who daily attended our meetings was an old man, a peddler, a peculiar character. Were he to appear suddenly at one of our church meetings at home, I am sure it would result in the breaking up of the meeting. The very sight of him would provoke a stoic into laughter. With all his peculiarities, he is rich in faith, a simple child of the Lord, with unbounded faith in the power of the Gospel to save sinners. On the street they call him "Old Jesus," because his one theme at all times and in all places is "Jesus, the Saviour of sinners." Formerly an opium-smoker himself, he knows the power of Christ to save, by experience. Although our meetings were for advanced Christians, this old fellow persisted in bringing in two or three outsiders (heathen) and asking us all to pray for their conversion. He managed to bring a certain man regularly, and he would pray very loud for him at every meeting, being very personal in his petitions. "Lord, you know this man is an awful sinner, but you came to save him," or he would say, "He is a miserable wretch and does not deserve to be saved, but Lord have mercy on him and save him now."

Before the meetings closed we had the joy and satisfaction of

SEEING THE MAN IN PENITENCE

offer prayer himself and confess his faith in Jesus. On Sunday, the last day of the conference, we had large gatherings, all the Christians of the place attending, with many outsiders. Upwards of a hundred took communion together that day. It was an impressive service. I have not heard such singing in China. When all the Christians joined in singing that grand old hymn, "Crown Him Lord of All," they put so much vim and fire into it that I felt in my soul that it would not be long ere the Master would be crowned Lord of all. The transforming power of the

Gospel was never more manifest to me than at that moment as I thought of these Christians before me who with one heart and mind were rendering praise unto Him who had redeemed them, who less than five years ago were all in darkness, worshipping demons and burning incense to idols of mud and stone. I was so overcome with the vision of God's boundless grace that I could not proceed with the service until I had first called upon some of them to lead in prayer. Is it not worth coming to China to garner such sheaves for the Lord's storehouse? Are we not fully recompensed for any self-sacrifice that the coming out here may entail, in being privileged of God to be dispensers of the Bread of Life to this starving multitude?

This large district has two walled cities, some dozens of market towns, and villages without number, Miss Harrison at present being

THE ONLY FOREIGN WORKER

in the district. One worker for so many!

China is part of the Lord's vineyard that needs attending to at once. If the call has come to you, "Go work in my vineyard," don't go and hoe where some one else has already hoed; come out here where the weeds are tall. In view of the Master's speedy return let us, as far as it lies in our power, yea not according to our power, but according to His mighty power, hasten to carry out His last command, "All power is given unto Me, * * * go ye, therefore," etc. Matt. 28:18-20.

On the Monday following our conference, I was unable to procure a donkey at any price, as they had all been engaged the previous day to carry people to a heathen festival at a distant city. One of the Christians volunteered to carry my things, so I determined to walk back. We returned by another road, covering the distance (fifty-five miles) in a day and a half, the last twenty-five miles of it travelling in a snow-storm. However, after a night's rest I suffered no inconvenience from my long walk.

We were unable to do anything at the market towns that we passed through at this time of year. I am now again at my old quarters at Ch'eng-ku.

Notes of a Journey on the River Han.

BY MR. RALPH D. SMITH.

AT the end of two months' stay at Shanghai my health was sufficiently restored to warrant my being designated to labour in the district of Han-chong.

Our party is escorted by Mr. and Mrs. Easton, who have just returned from England with their two children, from furlough, and are now going back to their former station.

Besides myself there are three other young men in the party: Mr. R. T. Moodie, from Canada, Mr. Tull and Mr. Carwardine, from England. We four have one boat and the Eastons one. Our boats are either blown along by the wind, or, if there is no wind, are pulled along by the men walking on shore with a long bamboo rope attached to the top of our mast. Thus far we have only had two days of favourable winds. Without favourable winds our progress is indeed slow and at best it is not very fast. Our boat has five

rooms, three of which are occupied by ourselves and the others by the boatmen. We are rather crowded, but all things considered we are fairly comfortable, and what little hardness we do have we gladly endure for the Lord's sake. How our hearts should long for His return, when He shall be no longer the man of sorrows, but the glorious King. This "Hope" makes it easy to follow in His footsteps. Again and again do I praise Him for bringing me out here where I might do this for Him.

We left Han-kow December 29th, but it was late in the afternoon, so we had to stop after travelling about four or five miles. Unexpected delays hindered us going any further until New Year's day. We went into Mr. and Mrs. Easton's boat for New Year's supper. After an enjoyable meal Mr. Easton entertained us with numerous stories (true ones) of experiences with robbers both on boats and

in stations. On this river we are not unlikely to meet them at any time. Usually they attack from the shore, but sometimes they come as pirates on small boats.

January 2nd. Rainy. Our boats are found to be far from waterproof, and we have to move our beds a trifle and cover them over with oil-sheets. When travelling in China one always takes along their own bed. When we went to bed we arranged our oil-sheets over us in a slanting position. In addition to this, one of the brethren put his umbrella over his head, as his bed was in a particularly dangerous place.

January 3rd. When I woke up I soon discovered my bed had suffered some, though the dampness had not reached me. Most of the day I had it drying by a small charcoal fire. The day is cloudy, but no rain fell.

January 13th. This afternoon we reached the city of An-lih Fu, and it looks as though we were going to be storm-stayed here. Rain is beginning to fall, and a strong head-wind blows. The city itself is seven li back from the river. We understand there are some missionaries of the English Wesleyan Mission here, and if we are not prevented by the rain, we hope to make them a call.

January 16th. No rain this morning, though the wind is still strong. The four of us walked through the mud to the city and called on Mr. and Mrs. Miles and Mr. and Mrs. Pell, the four missionaries in this place. They see but few foreigners—we were the third party in twelve months—and they were glad to see us and received us warmly. The work here has been going on seven years, during which time they have had five converts in the city and twelve in the country. Most of their preaching has been and is done in the streets, as they have not yet been able to rent a chapel. May I not ask friends in America to pray for these workers that the Lord will encourage their hearts by giving them some fruit in their labours, and open the heart of some owner of a place on one of the busy streets to rent them a place for a chapel.

January 20th. We left An-lih Fu on the morning of the 17th, but have made but little progress. To-day, however, we have a splendid wind and shall probably go two hundred li.

January 21st. This morning we found ourselves in the midst of some rugged rocks and hills. When the boatmen stopped to eat their rice, Mr. Tull and I, soon followed by others, climbed up amongst the rocks to the top of one of the nearest hills. These are not very high, but it was a nice change after so many days in the flat country. We had hoped for another favourable wind to-day, so that we might reach Fan-cheng before night, but there is none, and the boatmen would not think of working to-morrow; being New Year's day, they won't move the boat an inch. So we are tied up for two or three days within only ten miles of Fan-cheng. This evening all the boats fired off fire-crackers, burned incense and offered food to the gods. Some of the fire-crackers were immense things, and made a terrible noise. It is needless to say that they took the food to the back of the boat and ate it themselves. Poor creatures, objects of His love, they don't know of the one great sacrifice for sin and "how shall they

hear without a preacher?" If they knew that "Without shedding of blood there is no remission," would they not cease to burn incense and make offerings to dumb idols? What are you doing, my Christian friend, to make known the love of Christ among China's 350,000,000 souls? The Master is interested in their welfare, are you? Do you not think it would please Him to have several hundred more workers here from the American Churches? Will you be one to come? Ask Him.

January 22nd. Chinese New Year. A cloudy and windy day. Enjoyed a walk into the country by myself. Sat down on a rock and prayed to our Father for more missionaries for all the dark lands and that greater zeal might be seen in both native and foreign believers. New Years' times are generally times of testing, and not seldom of severe persecution, to the native Christians in this land.

January 24th. Reached Fan-cheng. Called on Mr. and Mrs. Matson, Miss Saunders and Miss Karlson, of the Swedish American Mission, and were very hospitably received by them. Fan-cheng used to be a China Inland Mission station, but was turned over to these friends some years ago. It has had much sowing, and until the last year but little reaping. In all they have twenty church members, thirteen of whom were baptized last year. Here again we find the most encouragement in the country work.

January 29th. At last we reached Lao-ho-k'eo, after travelling twenty-nine days to cover a distance of about 450 English miles. That is not so fast as a train would carry us, but I'm sure we would rather go at this rate than to have railroads with all the corrupting influences which are sure to accompany their introduction into China. The country is open to the Gospel, and many of us cannot but think railroads and the like will not make any better people, only Christ in the heart will do that.

This is an old station, and besides the five China Inland Mission missionaries here there are a number of others of other societies, though the China Inland Mission were the first to occupy the field. Mr. and Mrs. Horace A. Sibley are the missionaries in charge of the station. I knew them very well before they came to China, which was six years ago. Both are old Northfield students, and we have splendid times together and blessed fellowship with each other in the Lord.

January 31st. It was a great privilege yesterday to witness for the first time the baptism of ten native Christians. The scene impressed me more than any baptismal service (except my own) I ever attended before. I would like to request prayers for these ten who have "turned to God from idols to serve the living and true God," also for the whole work here, that the many who have heard and who know the truth intellectually may be convicted of sin and brought to Christ. The workers need your prayers much more than I can express, and I hope God will lay this work definitely on many of your hearts for your prayers. The Church here now numbers forty-six members, and yet some people continue to say that "missions to the heathen are a failure." I have seen enough to convince me that no form of Christian activity pays better.

Happy Service.

BY MISS HANNA BANCE, HO-K'EO.

I DO praise God for His faithfulness to me in keeping me well. I have not had one day of illness since I came to Ho-k'eo. For this I cannot thank Him enough. It is so nice to be able to study and go out just as the Lord leads.

During the summer Miss Passmore and I have been going out once a week telling the Gospel and selling books. Sometimes we have had big crowds of people who have listened. I visit Shih-k'i usually twice a month. The work there is very encouraging now; the people are coming regularly to the meetings. Last time I was there I went on Friday, so as to be able to visit on Saturday. I wanted to visit an enquirer named Liu. My own woman and I went there on Saturday afternoon; we were very well received, and stayed all the afternoon. We told the Gospel to many women who came in, most of whom had not seen a foreigner before. They listened very attentively the whole time. Mr. Liu's mother and wife do not come

to the meetings, but they are not opposed to the Gospel. He is very earnest, and a very nice man. They are quite well off. My prayer is that the whole family may be saved. On Sunday we had a good day; quite a number came both in the morning and afternoon, and some came for the first time.

We have been having Mr. Orr-Ewing here for a few days, which has been a great blessing both to us and to the natives. The people have been in from the different out-stations. The evangelist from Shih-k'i has been here with four others. Only one of these is baptized, but they are all very promising enquirers. Mr. Orr-Ewing had many meetings. We felt the Lord's presence very real. I expected to go on a journey for a week or more to tell the Gospel, but I was not able to go before Mr. Orr-Ewing came. I hope to go soon; one's heart often aches to hear of, and see, so many places where they have not heard of Jesus once.

Report of Work in Sui-fu, Si-ch'uan, for 1897.

BY MR. A. H. FAERS.

"Hallelujah! for the Lord our God, the Almighty, reigneth."—Rev. 19: 6.

The Lord has graciously brought us through another year of service for Him in this city and district, in which, by His help, we have endeavoured to extend His kingdom, build up the native Christians, and honour

the year at the out-station, and has had much cause for praise in the work.

I will just mention in passing the case of one to whom Mr. Fu has been used. He is a man who many years ago went with several

The boys' school was re-opened again this year through the kindness of the late I. T. Morton, Esq., and, with a Christian teacher, we have had twenty boys under instruction throughout the year.

Our colporteur, Mr. Hsiao, has been busy in the country around, scattering many portions of God's Word and tracts among the people. The seed thus sown broadcast is largely lost sight of, but we sow in faith that the fruit will one day be found to the praise of our Redeemer.

During the Hsien and Fu literary examinations, we made special efforts to reach the students, and were able to bring the claims of the Gospel before a large number of them. We have also been useful to many sick folks, who have received healing for their bodies, and, in one case at least, the word spoken was blessed to the salvation of a dear girl, who passed away rejoicing in Jesus as her Saviour.

The anti-footbinding question has been often before us, and several have unbound their feet during the past months. We rejoice that this movement is proving a blessing to the members, as well as a witness to the heathen.

My wife has kept up her weekly classes during the year, but from lack of help has



TEMPLE OF THE SLEEPING BUDDA, SUI-FU.

His Word before all men. Being conscious of many failures, we can but rejoice that our Lord has blessed our testimony to the salvation of souls, and has used us to strengthen His saints through a very trying year, giving them joy and peace through the midst of trial. "Bless the Lord, O my soul, and all that is within me, bless His holy Name."

Evangelistic work has been fully sustained throughout the year, our senior evangelist, Mr. Huang, being instant in season and out of season preaching the Word. We have had the joy of receiving two men and two women into fellowship, and have several probationers waiting for baptism. Having transferred one of our members during the year to another station, our roll now numbers eighteen male and six female communicants, and these, the majority of whom are very poor, have contributed toward the Lord's work during the year the sum of eleven thousand one hundred and eighty cash, which is about fourteen Mexican dollars.

Messrs. King and Toyne have taken several journeys into the country, preaching and scattering God's Word in book form among the people. They have also spent some time at our out-station, where, thank God, there are a few earnest enquirers.

Our preacher, Mr. Fu, has spent most of

friends to a monastery to become a Buddhist priest. His friends all joined, but Mr. Fu thought that he would wait awhile, and instead of entering the monastery took a vege-



TEMPLE OF THE WHITE PAGODA, SUI-FU.

tarian vow. This he strictly adhered to until he came under the influence of the Gospel, when he saw that all such supposed merit was of no avail to cleanse him from sin. He broke his vow, and is now enrolled as an enquirer.

been able to do but little among the women.

Pray for us that during the New Year our Lord may be glorified in and through each one of us; that His Word may be honoured and have free course among all classes, and that we may be made wise to win souls.

News from Lao-ho-k'eo, Hu-peh Province.

BY MRS. H. A. SIBLEY.

OUR greetings and our prayerful wishes for a year full of blessing! This New Year finds us a family of five, counting children, the two elder Misses Black having been away for four months. We are looking for them back by the native New Year, and also Mr. and Mrs. Easton and four young men en route to Han-chong. In this party is our friend of Y. M. C. A. days in

Beatrice, Nebraska, Mr. Ralph Smith, and we are anticipating a happy re-union.

Mr. Sibley, Mr. Crofts and our native pastor, Mr. Liu, were out for a three-weeks' preaching tour before Christmas. They went into Ho-nan, making our old station, Shae-k'i-tien, their terminus, visiting large and smaller places and preaching as opportunity afforded.

by the way-side, in the inns, on the busy streets, and in the Ia-men courtyards, as well as speaking to individuals. They were in some anti-foreign places, but were everywhere kindly received.

People for the most part seemed willing to listen, and some hearts seemed prepared for the message, but there was no apparent thirst for the Truth.

At home we are still encouraged in the women's work. There are several women whom we hope may be received into the Church at the native New Year time, when we have our usual conference. One old woman, Mrs. Lo, was called to meet the Great Head of the Church before her name was enrolled down here. She had been for years friendly with us, and often came to service, but seemed untouched by the Gospel until a few months ago. Then she became troubled about her sin, and was anxious to learn all she could of "the doctrine." She was very stupid and slow in gaining head knowledge, but her face would light up when we spoke of forgiveness, or peace, or heaven, and her growth in grace gave us great joy. One day when speaking on prayer in the woman's meeting, she interrupted and said, "Oh, I can comprehend that! When I am sewing and my old eyes can't see to thread my needle, I just stop and ask Jesus to help me, and then it is easy. Or when I am carrying wood or water, for my old husband is ill and my son is an opium-smoker, so I must carry it myself, and the load is too heavy, I just put it down and ask Jesus to help me, and then it is lighter."

But she stopped coming to the meetings, and we heard no word from her. The usual doubt came into our hearts, "Perhaps, after

all, she is not real." Then one day our fellow-worker, Miss Emily Black, went to find out the reason why, and when she neared the little mud house the "reason why" was made known by a neighbour, who remarked, "Mrs. Lo died last night." There were signs of mourning about the house, and it was best not to interfere, lest the suspicions of the heathen should be roused. But the old lady had sent us no word of her illness, and, we thought, had evidently not desired a Christian burial! Our hearts were grieved over this, and we feared she had been tempted in a trying hour. But good news came in a round about way and doubt gave place to assurance and joy. The old lady had wished to send for us, but the son-in-law, who was managing affairs, would not allow of it. She spent her last days in pleading with her heathen family not to bury her with any of the heathen rites, contrary to her Christian faith, and she would allow of no dealings with false gods in her behalf before her death. It was her dying wish to receive baptism, and, contrary to the son-in-law's wish, a daughter, who had come under the influence of the Gospel, tried to get word to the foreigners, but the end came too soon. Probably, in her ignorance, the old lady thought baptism necessary to entering the heaven she longed for, but we believe she is to-day happy in her glad surprise. All but the son-in-law revered her dying words, and, although not a Christian burial, it was very unlike a heathen one. May God bless this woman's testimony, dying alone in the midst of the heathen! We believe there will be many from China whom we shall meet yonder one day, but whose names have never been on any church roll.

Suffering for Christ's Sake in Kuei-ang.

BY MR. T. WINDSOR.

YOU will have heard that the Lord graciously cheered us on December 24th, by leading five persons to publicly confess Him by baptism. Two of them had already suffered much for their profession of Christianity, and one was still bearing reproach for His sake. The poor old lady is blind, become so since she married, and, as she gave birth to no children, her husband married another woman. Being blind, she is totally at the mercy of her husband and the second wife. She invariably gets inferior food given her and often rubbish is put into her rice, which, of course, she does not know till she commences to eat. Then it is either eating it or no food!

The other woman has been dragged about by the hair of her head by her husband because she persisted in believing in Jesus. Once he deprived her of her clothing and kept watch over her all day Sabbath to keep her from attending the meetings. He did this another day, but found it didn't pay, as he could not go out to work and watch her too, so he did not earn any money. Moreover, she was still determined to be a Christian, so he eventually let her please herself.

One woman has already laid down her life for the Master. Her husband was bitterly opposed to her being a Christian, and determined to make her worship idols. He tried one day to do so. He bought incense, offered it to her and told her to worship. She refused. He then forced her to her knees, put the incense into her hands and ordered her to bow to the idol. She still refused, whereupon he beat her so fearfully about the head and shoulders that she died from the effects of it, a martyr for Jesus, we believe. One is grieved to hear of a child of our Father having to endure such cruel treat-

ment, but rejoice that she was enabled to remain true to her Saviour.

We are having a church meeting soon to consider the case of a Mrs. Liu, who is a rich lady. She has been threatened to be deprived of her share in her husband's property should she become a Christian, but she appears to have decided, and has definitely asked for baptism. She will have much to endure when it is generally known that she is baptized. Mrs. Windsor's woman-servant, who has served her since Mrs. Windsor came to Kuei-cheo, has also decided to ask publicly for baptism before the assembled Church on the 15th. This is a joy to Mrs. Windsor, who has so often talked to and prayed for her.

You will also be pleased to hear that after the Gospel service last Sunday, 9th, a man expressed a desire to know the Truth. He is one of those who have been many years in search of something that can satisfy the longings of the heart. He once decided to become a Buddhist priest, but said he had not yet seen a good priest, so did not take the step. He has been to the meetings several times, and now thinks the Gospel is what his heart wants. Please pray for him and those mentioned above. Pray, too, that we missionaries may be more like our Saviour and Master in our consecration to the glorious work to which He has graciously called us. Dr. Pierson's words are often a help to me: "We are not responsible for conversion, but we are for contact." Our work is to preach Christ and Him crucified and risen again to the peoples, and the Lord helping us we will do it if it meant keeping on for years without seeing one soul saved, because it is His will that all should hear of the true way of salvation.

"Dragon Boat Festival."

This festival (see page 59) is held on the 5th of the 5th moon (which generally falls towards the end of May, or beginning of June), and is one of the most important of their festivals.

Tradition says that this festival originated at Chang-sha, the capital of Hu-nan, and is intended to commemorate the death of Ch'u-yuen, a celebrated poet and statesman, who lived about 280 B.C. He was disgraced by his brother, and rather than suffer shame drowned himself in the river. His body was never recovered, and

so search was made on the anniversary of his death, which gradually evolved itself into a festival in which men in boats, with a dragon's head and tail, race each other to the accompaniment of drums and cymbals. It is very dangerous play, and because of the usual loss of life many mandarins forbid the races. Still, the holiday is widely commemorated, and the people hold festival even if the races are stopped. The dragon boats are used to propitiate the dragon, or river god.

A Christmas Day in Kuang-feng, Kiang-si.

BY MISS M. ANNA WOOD.

CHRISTMAS has come and gone, and I thought perhaps you might like to hear how we spent the day in China. I must tell you first that we had our Christmas on the Monday following Christmas, as we thought if we had it on Saturday we would all be so tired when Sunday came, and besides there would be the usual clearing up, and that takes time and strength. We invited our people to come and have dinner on Monday, and while the dinner was being prepared by three or four voluntary helpers, we were busy with the tree and decorations, for we had decided to have a "real old-fashioned Christmas." We had the chapel closed up for the day, as we did not want the people to see the tree until all was ready in the evening. But what a time we had keeping people out! First one would come with this errand or message, and then another would think he was especially favoured for some help he had given, so of course we would let him see! We finally appointed a door-keeper, and said that on no account was he to let any one in. I wish I could picture to you the pretty sight after all was ready! But you who have seen similar sights can readily see how it looked. We had myriads of candles and lanterns, and the boards and ropes which held these were all decorated with bright-coloured paper chains. The candles are so pretty, for they are all red. Some of the lanterns we intended giving away, so we had the name of the one to whom they were to be given painted on the lanterns in Chinese characters. The tree was in the centre of the chapel, and was prettily decorated with oranges, cards, pencils, little tin boxes, handkerchiefs (made of native flowered cloth), soap, wrapped in coloured paper, little bottles of glycerine, bats, rolls of cloth, some pieces we were giving to some needy ones, pretty bright-coloured worsted stockings filled with peanuts, etc., etc. Besides these we had hanging on a beam near it some little bamboo chairs, umbrellas, foot stoves, etc. We tried to think of the particular needs of some of the members, and at as little expense as possible, supply them. We made up several bags for some of the old women, and put in them little parcels of tea, sugar, salt, a pig's foot, some oranges and peanuts, and how delighted they were! After all the preparations were made, we opened the doors and let all the children come in and take their places first. There were about forty children, besides the ones too young to leave their mothers' arms. After these were seated we had the old women, the young women, the old men and the young men take their places. The seats were arranged on the four sides of the tree, so all could see nicely. I never saw a more orderly, quiet crowd. Perhaps they were rather awed by the sight, for even the children scarce spoke above a whisper. It seemed to us as though all realized the presence of Him whose birthday we were celebrating. We only had a few exercises, but all took part very heartily. We sang a chorus, then had the opening prayer. Then the children sang so nicely, "Jesus Loves Me" ("Ie-suai O"). We then repeated the text, "Thou shalt call His name Jesus, for He shall save His people from their sins," and also "Glory to God in the Highest, peace on earth and good will towards men." Then we explained to them why we had so many candles, for you know the Chinese connect candles with idolatry. We asked the question why candles were used, and someone answered, if we had no candles we could not see. So we said, if Jesus had not come into the

world, we would not have known the way to Heaven, and they repeated the words of Jesus, "I am the light of the world." After speaking of the way of salvation, we spoke of why we gave presents. They remembered the great gift God had given us, and repeated John 3:16. After this the children sang again, and then we had the hymn, "What Can Wash Away My Sin" in two parts, the men singing alone the first part, and the women and children the second, and all joining in on the chorus. Then we distributed the presents. Two of the young men took the things down, and two of the little boys distributed them. Some amusement was caused by some turnips, sweet potatoes and carrots that had been done up in coloured paper and given to some of the older members. A number of outsiders had come in, and all received an orange and a card. I wish the donors of these cards could have seen the enjoyment of all these dear people over them. I am sure they would have felt repaid for any trouble it might have been to them to send the cards to us. "Inasmuch as ye did it unto one of the least of these . . . ye did it unto Me." All were so quiet during the closing prayer; and when all was over we felt as full of praise to the "Giver of every good and perfect gift" that He had so helped us in bringing joy into the lives of these dear children of His. Truly it was one of the happiest, merriest Christmases I ever had. To God be the glory! And dear friends, do you realize that all of this joy and blessing comes from heeding the command of our blessed Lord, who has bid us go and preach the Gospel of His dear Son, and has added His promise to be with us to the end of the world! How many there are in this dark land who have never yet heard of a Saviour's love. There was no bright Christmas for them, and no bright hope of a hereafter. Even now, a million a month in China are dying without God. Shall I tell you a little incident that occurred the other day. The son of one of our dear old Christian women, who died last year, came to us for medicine. His mother had prayed very earnestly for him, and he knew the Gospel well. He was very ill when he came, and we exhorted him to quickly repent and believe in Jesus. He said he would after the Chinese New Year, but we told him his soul might be in hell before then. They were strong words to use, but we believe that the Spirit led us to use them. He finally said he would come to worship the following Sunday. It was Wednesday when he came, of last week, and when Sunday came, we heard that he was dead. Dear friends, is it not a warning to you as well as to these dear people? Unbelieving readers, what is your hope of eternity? We have no promise of a to-morrow. To-day is the accepted time, to-day is the day of salvation. Are you ready for the Lord to summon you from this world? May God help you to see the danger of delay. And you, my believing friends, the harvest indeed is plenteous, but the labourers are few. Will you not ask the Lord what you can do to get the Gospel to this people ere it is too late? We are only two workers in this great walled city of over ten thousand people! Do you think there is any strife here as to who has the most eloquent preacher, or whose church building is the finest, or who can get up the grandest entertainment? Ah, there are more important things than these to be considered; the souls of dying men. Pray the Lord of the harvest to send us more labourers, and search your heart to see if you can say, "Here am I, send me!"

Cheering News from Kan-cheo Fu, Kiang-si.

BY MR. JOHN MEIKLE.

I AM glad to say that we have had much both of joy and blessing to praise God for during the past year. I had the joy last November of welcoming to this needy district reinforcements for which we had long prayed, the answer coming in the persons of Messrs. Bevis and Marty and Mr. and Mrs. Marshall. It did one's heart good to see such a company in this out-of-the-way place.

In the beginning of 1897 we had just made a settlement of our house matters in Kan-cheo Fu, when the native evangelist was taken

very ill, and soon after entered in to see the King of Kings, thus we were more crippled than ever and the city work was hampered for a few months; but God ruleth over all, and all was well. The few native Christians and enquirers met together, and God blessed us in the midst of trials and persecutions. We had, however, to give up our house.

In July we had the joy of baptizing five persons, three men and two women. One of the men, Mr. Tan, was selected as a chapel-keeper, and he rented another house in a quiet part of the

city. There we have been able to go in and live when we liked without the least opposition from either gentry or officials, and now some Sunday mornings we have from 150 to 200 people present to worship; on other days not quite so many. I have visited this city often of late, and stayed from two to three weeks at a time. This is a wonderful change, for which we can praise God. May He fill us with the Spirit of our Master, making it our meat and drink to do His blessed will, and enabling us to be earnest and wise in winning poor perishing souls who are dying on every side for want of the knowledge of a Saviour's love and His mighty power to save.

I was summoned to the city lately by the death of Mr. Tseng, one of the oldest Christians. He was a bright old man and left a good testimony behind. We had a funeral service at his house. There were about twenty Christians and enquirers present; some were away from home holiday making, it being Chinese New Year, but the house and street near by were crowded with outsiders. We made quite a procession to the place where we laid him, and at the grave we sang and prayed and spoke to those who came about. All this was something

new for anti-foreign Kan-cheo Fu, and on Sunday morning our hall was crowded so full that the larger half of the audience stood during the whole service, and listened with the best of attention.

We have now a district colporteur, supported by the kindness of the British and Foreign Bible Society, who has done a very good work for eight months, having sold during this time 501 tracts and booklets, 5933 copies of the Gospels and Acts, 25 New Testaments, and 84 copies of portions of the Old Testament, besides a large number of leaf tracts and Christian calendars, of which we did not keep account; so we can truly praise God that the good seed is being sown in the out-of-the-way places. May God be pleased to bless the reading of His own Word to the salvation of many of these precious souls. I know you will remember this work in fervent prayer.

We hope (D. V.) to increase our accommodation soon by taking down some walls and turning the rooms into the hall. The work here on the whole seems to be rapidly increasing; God grant that it may do so, and that we may see many turn from idols to serve the Living and True God, who is mighty to save, and mighty to keep, until the day of Jesus Christ.

Important Business Centre in North China.

BY REV. A. R. SAUNDERS.

IN many ways Ping-iao is the most important city in Shan-si. Tai-uen Fu is the capital of the province, and has its importance from its official standing, but Ping-iao Hsien is a great commercial centre. It is situated on the great high road from Peking and Tien-tsin to the distant provinces of Kan-suh and Si-ch'uan, and is one of the depots where merchandize passing to and fro is transhipped. Besides being a busy trading city, it is also of importance as being the headquarters of thirteen banks, whose branches are to be met with in almost every province of China. This fact is of special interest from a missionary point of view. A peculiarity of the system in vogue in these banks is that all the branch banks throughout the Empire are staffed by Ping-iao men. Not merely the branch managers, but all the clerks, and even the cooks, go from our city. We are hoping to reach these banking and commercial classes by means of the evening meetings in our new street chapel, and trust that through them Gospel influence may go widely throughout China.

The city occupies a central position on the great Tai-uen plain, and around it there are 413 towns and villages, many of them very

large ones, with from two to three thousand families. Stretching away in a north-easterly and south-easterly direction as far as the border of the neighbouring Province of Chih-li, there is a vast district as yet almost untouched by the Gospel. There are eight walled cities, with an aggregate population of, perhaps, three-quarters of a million, without any foreign missionary, although at two of them, K'i-hsien and Hsu-keo, we have Opium Refuges under the care of native helpers. In each of the districts administered from these cities there are a large number of towns and villages, usually from four to eight hundred, so that we reckon in the whole district there are nearly four thousand towns and villages. The greater number of these are in the mountain region towards the Chih-li border.

Our present mission staff consists of the missionary and his wife, the local secretary, and two lady workers. The Central Mission House is in the west suburb. Here we have a Boys' School, and the business premises occupied by the local secretary, Mr. E. J. Brewer. In addition we have a house for the lady missionaries and a Girls' School, and Opium Refuges for men and women inside the city.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER VII.

(14) When several things have been distinctly united together in the consciousness they remain united in the mind, and when one is recalled it will recall the others.

Mr. Kay says very truly: "It is not by the multitude of ideas, but by the want of arrangement among them that the mind is burdened and its powers weakened." I have in my possession scores of testimonials of well-known Christian workers in different lands, who testify to having been able to recall ten, fifteen or twenty things in the exact order in which they were mentioned, after hearing them mentioned once. Many testify to being able to do this backwards as well as forwards.

Most of them declared beforehand that it would not be possible for them to remember them. But when shown how to unite them together in the consciousness it was easy for them to remember them, and to recall them. One young man in Berlin, who was said to have an exceptionally bad memory, could remember fifty things, without omission or mistake, in the exact order in which they had been learnt. See testimonies at the end of "Special Course for Christian Workers."

The fact that if things are thus united together and one is recalled, it will recall the others, is of great value to anyone who wants to remember a number of incidents, illustrations, facts, statements, etc. A gentleman occupying a high position in the diplomatic world told

me some time ago that he knew a lecturer who could remember a thousand anecdotes and illustrations, and, on being asked how he could do this, said: "It is because I do not let one of them stand alone. They are all united together." I am convinced that most people could do the same thing, were they to use the same means.

How can a number of anecdotes, incidents, illustrations, etc., be united together in the consciousness?

This can easily be done by uniting the succeeding anecdote, illustration, etc., with the preceding, i.e., the second with the first, and the third with the second, and so forth.

Care should be taken only to think of the two together which it is desired to join together. If this be done, they will be firmly joined together. If it be not, they will not be firmly joined. If, instead of thinking of the third and second together, I allow my thoughts to go back to the first and second, and ask myself if I can recall the latter by thinking of the former, then the link binding the second and third will not be so strong as it ought to be. Dr. Pick says very truly: "We cannot too strongly insist on the importance of completely isolating each couple of ideas . . . and confining our attention solely to them." When this is properly done each link will be strong, and the whole chain will be the same.

Some people find it easier to select something connected with, or forming part of, the different incidents, and to unite these together.

There are many advantages connected with this way. It helps to impress each separate incident upon the mind in such a way as it would not otherwise be impressed. It answers quite the same purpose as if the incidents as a whole had been united together.

Let me give an illustration to make my meaning quite clear. Suppose that I have read the fifteenth chapter of Luke and want to remember the three parables, and that in the order in which they occur. It would not be difficult to unite the second in thought with the first. Having done this it would not be difficult to unite the third in the same way with the second. If this were done they would all remain united in the mind, and almost as surely as one was recalled, it would recall the others.

Or again, I could unite them by taking something from each and unite what I had taken. Suppose I take a piece of silver from the

first, sheep from the second, prodigal from the third. If I thought of a sheep standing beside a piece of silver, that would unite these two. If I then thought of a prodigal standing on the other side of the sheep, that would unite them. Being thus united, one thing, if recalled, would recall all. If these things were recalled, it is quite clear that there would be no difficulty in recalling the parables.

It is easy, even in the beginning, to remember with ease all the incidents, etc., necessary to illustrate a sermon, or lecture, by this method. A whole discourse may be recalled by a speaker, or reported by a hearer, by this method.

After a little practice it will not be difficult to remember all the most striking incidents, illustrations, and facts, in a paper or magazine after reading them once.

No one, however, ought ever to try to remember more than he can think about. One thing will benefit the mind more, if thought about, than a dozen things will, if merely remembered.

Tidings from the Provinces.

SI-CH'UAN.

Chen-t'u.—Mr. J. G. Cormack gives an interesting account of a Men's Bible School, to which twelve Christians came from the outstations. "They spent ten days with us, and we had an average of from four to five hours' classes each day. During that time these men committed to memory half of Matt. 5, part of 1 Cor. 13, and three or four hymns. Our study embraced the life of Christ, divided into nine periods, and before the close of ten days it was really very cheering to see the progress made in the knowledge of all the principal journeys and events of our Lord's life. They had also lessons in Biblical geography and musical practice. To all it was a most enjoyable time, and they went back to their homes strengthened and helped, whilst I hope, in days to come, to find fruit from this effort."

Lu-cheo.—Miss C. M. Fleming sends us some very interesting notes, of which we regret we can only print a summary. She gives a description of her travels in different parts, of the meetings held, and the incidents that happened. She speaks feelingly of the opium curse, giving some details of cases ending in death; also instances of suicide by opium, one being that of a youth of seventeen years, the son of a wealthy gentleman. Her sympathies are with the Chinese woman. She corroborates the statements of other missionaries that some of the women are discontinuing the foot-binding process.

The town of Lu-chau, where she is located, is in the Province of Si-ch'uan, which she tells us "is more than five times as large as our 'bonnie Scotland,' and has more than six times the number of people. It has 152 cities, 20 of which have been opened to the Gospel. The city is about 1,600 English miles from the coast. Travelling to I-ch'ang by steamer, and then by native boat drawn by men, this distance can be accomplished in two months or so. It is three or four miles in circumference, with a population of 40,000. Of sanitary laws there are none, but, as a doctor said, 'the very openness of the drains is the safety of the people!' Besides the Roman Catholic priest, Mr. and Mrs. James, Miss Widgery, and myself are the only foreigners in the place. Mr. and Mrs. James do a good

deal of medical work, and just now are often being called out to the opium-poisoning cases. Miss Widgery, besides her class work, does the visiting among the women. A new effort has been commenced, that of having two meetings each Sabbath alternately in four different houses—one conducted by Mr. James and the other by Miss Widgery."

We may add that our sister is well and working with fervour. To gain more freedom and confidence in speaking the language, she has gone to stay in a house by herself, where she will have only natives around her. She is about three-quarters of an hour's walk from her friends. She does not fear thus to dwell alone, for she feels in a very manifest way that the Lord is present with her.

HO-NAN.

Siang-hsien.—Mr. A. Gracie reports increase both in number of converts and baptisms, so that there are now one hundred baptized members who have received the right hand of fellowship. He is much encouraged by the zeal of the new members to bring others into the Church. The converts are mostly from the country districts, some of them residing thirty, some fifteen, and some two and three miles from the station. Those at a distance attend once a month at the service of the Lord's Supper, generally arriving on Saturday evening and remaining over Sunday. They bring their food with them, and beds are provided at the Mission House. There are now Christians in thirty-two of the surrounding villages. Mr. Gracie regrets the persecution to which believers are subjected when they throw away their idols, yet, he adds, the persecution itself seems to strengthen and encourage their faith. Of this he gives telling instances. As an example of Chinese superstition, he mentions that when preaching and selling books in a Chinese city, if any one lifts a book, then smells it, and lays it down quickly, others near will also drop the books, and those who have brought books will bring them back. They have taken up the idea that the books have an "evil breath," and will do them harm. Our brother recommends work in the guest hall as very important. People come from all parts of the province to large cities, and

on learning of the foreigner pay him a visit to hear the Gospel, and take home a more or less intelligent idea of it. They also buy books freely. In a tour round the country the workers of the Mission had preached the Gospel in 200 places, and their colporteur had sold over 100 Testaments, 4,000 Scripture portions, and 5,000 tracts. A new feature in their work had been Christian marriages. This is a grand testimony when Christians observe Christian ordinances. Mr. Powell, from Australia, and Mr. Howard Bird, B.A., from London, had arrived to assist. May His power and kingdom still increase.

SHAN-SI.

Lu-ch'eng.—Mr. D. Lawson writes that more than a hundred people were present at the general gathering of the Church in their district. In other ways the work seemed in a prosperous condition. Some forty patients were living under his roof, trying to break off their opium craving, for whom three services were being held daily in order to lead them to the Great Physician. Let us give thanks for the increasing blessing upon our brother's work since his return to China.

Sih-cheo.—Mr. Peat, writing on 23rd December, says: "We arrived here on the 8th, after a cold and rather trying overland journey from T'ien-tsin. We are thankful to be home at last after such a long time of wandering about with no fixed place of abode. We are none the worse for our journey, and are all in the best of health and spirits. The children are literally blooming. The work here has been making very satisfactory progress during our furlough, and it is a great joy to come back again and find our new brothers and sisters in the Lord to welcome us. My aneroid registers 3,800 feet above the sea level, and since we came here we have had grand weather, with bright sunshine all the time. I think of you in fogs and rain." Mr. Peat is thankful for the progressive work, giving much credit to native helpers, two of whom, Yang and Si, are doing much good. "Mrs. Peat is well, and the female Christians have been delighted to see her back again."

KIANG-SI.

Uh-shan.—Miss Ogden writes: "I have been helped very much in the work since Miss Guex left. Though I am not very able in the language, yet the Lord is my helper. He is my sufficiency.

"We have thirty girls in the school this year. We are spending the New Year's week holiday as the children do not go to their homes. It is a little harder to entertain these little ones out of school, as they know so few games. Still, the week has almost gone. I have been compelled to ask for help as I have had blood-poisoning in both my hands, and it has caused me to be very helpless; but, thank God, my hands are much better now. I had a sister come to me from one of our out-stations and spend a week, but she will return next week, and I am trusting the Lord to give the needed strength for the coming time. I do want to lean hard upon Him. Do pray much for the dear girls. Many of them are deciding for Christ; twenty-two of them put down their names, indicating that they want to be Jesus' disciples. We are having the Lord's blessing upon our work here, and do constantly seek it for the new church, which is being formed now. God grant that all who enter it may be true helps, and go onward to glorify God. We have our new chapel now, and on the first Sunday of the Chinese New Year the place was filled. I trust that dear Mr. and Mrs. Horne may return to us soon, and also one for help in the school, whoever the Lord may appoint."

AN-HUEI.

An-k'ing.—A. V. Gray writes: "We are busy preparing for the Chinese New Year festivities in connection with our boys and girls' schools. We have a tree hung with candies, peanuts, and useful presents, as prizes for work done during the past year. This consists of repeating Scripture by heart, general proficiency, and calculating on the 'suan-p'an,' or Chinese reckoning board. Three or four of the boys give evidence of conversion, and our hearts praise God for hearing the many prayers which have gone up for these children.

"Some three weeks ago we bought a mule, which will prove very useful in itinerating in the surrounding district.

"On November 23rd I left this city for Ho-ueh-cheo, distant sixty English miles, and much enjoyed staying in the home of the evangelist there. Mr. Hu is one of the most hungry men for the Scripture I have ever met. Please pray for him and the work in that place. The work here at An-k'ing goes on quietly, yet I feel that a good work is being done. Western civilization is entering the city in the shape of a Government mint, and a school is being erected where English and the Western sciences will be taught by native teachers, many of whom have been educated abroad. The Imperial post, too, is gaining ground, and we trust ere long to have a good system. We long most of all for the salvation of these lost souls, and shall value your prayers that these people may turn unto God."

KIANG-SU.

Iang-cheo.—Miss Margaret Macpherson writes: "I want to tell you how much blessing we have received from our Father, especially in these few days of Miss Soltau's visit to Iang-cheo. She has been with us a week, and we have had meetings morning and evening for Bible study, and much waiting upon God for the outpouring of the Spirit on all China. We have asked for ourselves a fuller abandonment to God for His service, that He may use us when, where and how He will as channels through which the Living Water may flow.

"We had such a beautiful lesson from Ezek. 47 : 1-12; and are claiming by faith that vs 9-12 be made real in China! Oh, what a desert, and how much the Living Water is needed! It makes one long to speak immediately to the heathen; but we know that even this time of study may be a time of power through intercession. The dear Lord Jesus has been teaching me lessons in the prayer-life, and I am sure He will go on to use us daily if we are surrendered.

"This morning our North American party met with Miss King to pray for our Home Council, and to ask that the Holy Spirit might be poured out upon our home churches, and that Christians may be roused to their responsibilities.

"Our studies go on daily, and we believe that God will give us the language in His own time, as we are much in prayer for it. This is truly a house of prayer."

CHEH-KIANG.

Uen-cheo.—Mrs. Stott writes: "The work in general is in an encouraging condition, although there have not been very large numbers added to the church; only forty were baptized last year, but at one place the interest seems quite remarkable: there are at present fully one hundred enquirers in that district of Yung-ko-dzie. I hope in another week or ten days to go there and see the enquirers. We are hoping, if the Lord will, to build a chapel there this year; the people have no suitable place to meet in, and they have offered to pay a good part of the expense themselves. We hope to build rooms over the chapel, where two sisters can live a month or two at a time, teaching the Christians and enquirers.

"At one of our old out-stations, O-dzing, there are seven waiting for baptism. It is too far, about two days' journey, for these old people to come to the city, so Mr. and Mrs. Hunt are going, and will examine them there. Our city chapel is much too crowded, and it is often impossible to find seats for all the Christians and enquirers who attend. We have been hoping to build another chapel outside the South Gate, and thus relieve the city chapel of fifty or sixty of the members who belong to that district. We want the natives to do most of the building themselves, and have promised that if they will buy the ground and put up the building we would be responsible for the inside, such as floors, doors, windows, seats, etc.

"Our schools are now in full swing, twenty-six in the girls' boarding school and eighteen in the boys'; a goodly number of these children are earnest little Christians. At present Mrs. Menzies and Miss Stayner are out in the country doing evangelistic work; and next week quite a number of women are coming for a month's Bible study. These will be under Miss Stayner's care. She will devote herself entirely to them for the month.

"For those different branches of the work I would ask your earnest prayers, that the Spirit of God may be poured out in large measure. We need more of the Spirit's power in our lives, and in the lives of the native Christians."

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in March :

SI-CH'UAN, Kia-ting,	5
HU-PEH, Lao-ho-k'eo,	11
Total,	16

ARRIVALS.

On Feb. 14—Mr. and Mrs. W. J. Hunnex and three children, Misses F. Lloyd, F. H. Culverwell and E. Bradfield, E. G. Hurn and Mary B. Williamson, from England.

On Feb. 20—Mr. and Mrs. James Lawson, from North America.

DEPARTURE.

On Feb. 28—Mr. C. Smith, for England.

BIRTHS.

On Dec. 31—At Uin-cheng, the wife of A. Hahne, of a son.

On Jan. 16—At Ta-t'ong, the wife of T. H. King, of a son.

On Feb. 11—At Chen-kiang, the wife of H. J. Squire, of a daughter.

MARRIAGES.

On Jan. 13—James Lawson to Miss Lydia Cowley, at Toronto.

On Feb. 1—Charles G. Lewis to Miss A. Culley, at Ch'ong-k'ing.

Freight Shipment.

We are proposing to make a freight shipment to China for the benefit of friends in Canada in June next, or as soon as we receive a sufficient amount to make the required minimum weight.

Will those in Canada who desire to forward packages to any of our Missionaries in China kindly take note of this and have regard to the following suggestions:

Each box should be plainly marked with the name of the missionary for whom it is intended, and sent to the China Inland Mission Home, 632 Church Street, Toronto.

A full description of the contents of each box or parcel should be sent us, with the value of contents in detailed items.

These last items are required in order that the boxes may be passed through the customs in China without their being opened and examined.

CHINA'S MILLIONS

"Go Ye, Therefore."

Matt. 28 : 18-20.

BY MR. WALTER B. SLOAN.



WE have here an account of the Lord's closing instructions to His disciples. The three synoptical Gospels give them to us in slightly different forms, but all gathering round exactly the same thing—that they were to go forth with this Message concerning the Lord Jesus Christ Himself, and "into all the world." In Mark it is emphasised by saying that this Gospel is to be preached "to every creature." In Luke it specially says that "repentance and remission of sins" are to be

preached in His name. In Matthew and Mark the words are apparently addressed to the eleven disciples, but in Luke they are spoken also to others who were with them.

I. The Lord says that all power, or all authority, in heaven and earth had been committed to Him. That is the foundation rock. If we do not have a firm grasp of the glorious fact that all authority is in the hand of our ascended and glorified Lord, we have not got the right ground to go upon. In Luke we get this further, that the Lord Jesus Christ intends and promises that, as all authority in heaven and earth are committed to Him, His messengers shall be endued with power from on high by the Holy Ghost coming upon them. He keeps, and forever will keep, all the authority in His own hand, and He does this in order that through the Holy Spirit shed abroad His Church may be endued with power for the accomplishment of this great work. When we look at the greatness of the work, at all that it involves, at the difficulties of it, at the multitudes of the heathen, with the smallness of the number of workers, at the increase of the population of the heathen world in comparison with the increase of the Church of God there—these things seem to appal us. We have always to go back and fall down on our knees before the ascended Son of God, to hear Him say afresh unto us—"All power in Heaven and earth is given unto Me."

II. "Go ye, therefore." The Lord makes His own authority the one ground on which He commands us to go. He knew far better than we do what an absolutely hopeless task it would be to send people out with such a message unless all power were in His hands; but He knew equally well that because He had the authority feeble men and women might, could, would, and should go; and that through such an instrumentality it had pleased God that His power should prevail.

The translation is better in the Revised Version—"Go ye, therefore, and make disciples of all the nations." What is a disciple? To get men and women who are living for the things of sense and time, and almost thinking there is no mistake about their lives, to yield their whole hearts to Jesus Christ, that the power of God may control the will, is no small work; and nothing but the power of God's Holy Spirit touching the heart will ever bring it into the

position of saying—"What wilt Thou have me to do?" That is discipleship. That is the spirit in which to go to those who are so utterly blinded that they can fall down before idols and regard them as if they were their gods, whose whole cast of mind has shut out the very thought of one living and true God, who have sunk down into the lowest depths of all that is impure, and unrighteous, and unholy—and to make disciples of them. If this had not been preceded by the words, "All power is given unto Me," we might well have said that the thing was impossible; but when it does follow these words, there is only one thing to say, "Seeing that the Lord has the power, and commands it, it can be, and shall be done, in His name."

There are some things that we feel sure of in regard to God's dealing, and we feel that if we disobey He will hold us responsible; but through ages of neglect, the Church has got itself into the position that it reads a passage like this, and quietly sets it aside. All these ages have passed, and the Church has not gone. Multitudes of Christians have served God faithfully in this land, and they did not go. We seem to have come unconsciously to the conclusion that it cannot really be meant that we are to take it to ourselves, or that every one has a measure of responsibility. Well, I would like to ask this, "If it does not mean this, what does it mean?" It seems as if in all our Churches—speaking in the widest sense—the ministers put the question past them, and then the membership put it past them, and so the numbers that go out into the heathen world are only a fraction of those who should go, and the work done is not approaching a tithe of what it should be. Let us think of this. It was the love of the Lord Jesus Christ's heart that He was giving expression to when He used these words. He had laid down His life to take the power and authority from the prince of this world back into His own hands; and when, by the shedding of His own blood, He had accomplished that awful task, He said to those who knew Him, "Go ye. I have opened up the way, I have made the thing possible: now My heart that has gone out already in death, goes out to the whole world, and I want it to go through your instrumentality." It is the same love that gave life itself for our sins and the sins of the whole world that urges us to give our lives for the sins of others.

III. "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Perhaps these are the words in the passage that we are apt to pass over, but oh! what wonderful words they are! What does baptism signify? (1) God the Triune, in His wondrous personalities, is committing Himself to this human soul: God the Father, to be thy God; God the Son, to be thy Saviour; God the Holy Ghost, to be God dwelling in thee. (2) The one who is baptized accepts and acknowledges God as his God, Christ as his Saviour, and the Holy Spirit as God to dwell in him.

People speak about the great mystery of the Trinity. Well, if it is to be a mental problem it is a great mystery; but the more closely we come into communion with God we will realize that no other could fit into our deepest needs, for He is the God who created us for communion with Himself. Have you not felt it in your very holiest hours, when you knew God most intimately? Did you not feel that all He has revealed Himself to be—as Father, Son, and

Holy Spirit—just met the needs of your being, that something about you needed such a God, and that no other could satisfy you. It is so. There is a wonderful simplicity about the Triune God, when we come into communion with Him.

Just think that the position of those to whom these are sent is that they are outside of all the blessing. In your hours of sorrow, when you have found that God is the God of all comfort, have you remembered that there are millions of your fellow-creatures who have hours of sorrow, too, who have to go through dark days, and they know nothing of God as a Father? You remember the day when you stood face to face with your own conscience that accused you of guilt, and you felt what an awful thing sin was. Looking back, and realizing all the untold blessing that the knowledge of the blood of Christ has been to you, think of this; that there are burdened consciences in the heathen world, men whose sense of sin may be very indefinite and far off, but it is there, and they know nothing that can give any relief, any deliverance, any hope either in this world or the world to come.

IV. "Teaching them to observe all things whatsoever I have commanded you." This is the teaching of them to walk in the light into which they have come. Think of all that those of us who have been brought up in Christian lands owe to God for dealing thus with us in His mercy. Men and women whom the light has not reached till they were forty or fifty years of age, have often said, "Our minds are so dull we can scarcely take in the meaning of what you say. We are so dark that we can hardly understand, and

so forgetful that we can hardly remember to-day what you told us yesterday." It is perfectly true. It is very hard in the last few years of life for much of God's Truth to come in and permeate the mind. But there is this work to do: these people have to learn these things from God's Word in the late days of their lives: and why? Because the Church has neglected the heathen world generation after generation, and although there is now a missionary movement greater than there has been, and an increasing interest here and there, the Church still waits and sadly neglects.

V. "Lo, I am with you alway." The Lord shuts us in. He began by declaring His own authority, and saying "Go." He closes with this, "Lo, I am with you." Often in the midst of the great company one here and there hears the call of the Lord, and the speaker is absolutely unconscious of what points will reach any one. So the Lord chooses out His own. We want such an atmosphere created in our churches on this question that we will not look upon it as an extraordinary thing that people should go in answer to the call, that some should show their earnestness about the work, or that a few hundred pounds should be given for the evangelization of the world. The Church of God has been left here for the evangelization of the world. Let each of us say before God, "He has left me here that I may bear my part in this great cause, and I am looking to Him to show me what my part is." None of us know how soon the Lord may send the Gospel forth in a measure never known before into all the world, and give every human soul the opportunity of hearing. The Lord hasten the time, in His name.

The Missionary and His Mission.

BY REV. WILLIAM ASHMORE, D.D.

(Concluded from page 60).

SOONER or later the missionary will have his converts. He may have gotten them by wayside preaching, or picked them up, here one and there one, from house to house, or, perhaps, have received them in his own hired house; that is, a house hired for his own use, not for their use; but have some converts he certainly will. Now comes the crucial time. How shall he deal with them?

If there be several converts, or only three or four converts, or only two or three converts in a village and its neighbourhood, get them together.

I. TEACH THEM TO MEET FOR WORSHIP IN THEIR OWN HOUSE.

That was the way Paul did, and the way others did. And so we read of the church which was in the house of Prisca and Aquila, and the church that was in the house of Nymphas. Beyond question there must have been multitudes of churches that met in private houses in the early days of Gospel promulgation. Paul was not a meeting-house builder, nor was Peter, nor John, nor any of them, nor were there many church buildings at all at first. That simple expression, "The church that is in their house," tells the story. In like manner, if there are two or three or half a dozen of them to begin with, they can always find a room big enough to hold that many. By-and-by they will increase; as they increase, and one room becomes too small for them, they can put together their little scrapings and hire some room, or some cheap dwelling to be used for chapel purposes only. Such a house, within their means, some-

how must always turn up when the need comes. The Lord seems to bring it about. When they increase still more and get to be thirty or forty or fifty, and one small house will not hold them, then there may be enough of them to build a place of worship. Encourage them to go ahead, if need be, within their means, but not beyond their means. If the missionary is in a condition to furnish them a little aid, he can do it, and it won't spoil them, for they lead off; and they are shouldering their own load; and it is their chapel, and they are to take care of it and keep it up; they will love it because it is their own. Very different will be the feeling when it is the missionary's chapel. Half a dozen such chapels will be as much of a load as a missionary can carry; a dozen of them will break his back. Unless more foreign money comes pouring in he will go under, and if the money does come in, the natives will fail to come up to the work. The poor man is building a bridge that is destined to break of its own weight. But if the New Testament plan is followed, then churches may spring up rapidly and inexpensively in towns by the dozen and the score, without increasing the demand for foreign money. Some such plan must be pursued if we mean to achieve the greatest success.

II. TEACH THEM TO CONDUCT THEIR OWN RELIGIOUS SERVICES.

Whether it be a provisional arrangement, or whether they are organized more formally and fully at the start into a church, the rule of procedure is the same. Let them make con-

fession with the mouth; let them be enrolled together; let them agree and covenant with each other. Then in advance of all other things let them be indoctrinated into the Scripture teachings concerning spiritual gifts. "When He ascended on high He led captivity captive and gave gifts unto men." The nature of these gifts are set forth in the New Testament; they are spiritual gifts—gifts of speaking, gifts of expounding, gifts of interpreting, gifts of exhorting, gifts of ruling, and whatsoever kind of other gifts may be needed by the churches. These gifts are not given to every one alike; some have one kind and some another kind; the Holy Spirit dividing to every man according as He will. But they are all given for the same purpose, for the edification of the Church, which is His body, which is to grow compacted by that which every joint supplieth; that is, they are all to contribute something in one way or another for the common upbuilding. The twelfth and fourteenth chapters of 1st Corinthians show us the internal working of the primitive Church in its earliest stages, under the guidance of the indwelling and all-animating Spirit; these chapters tell us how they met and how they carried on public worship, when as yet there were no pastors, so-called; they furthermore showed them how to guard against certain abuses likely to arise, such as one person talking too long. If anything be revealed to him that sitteth by, let the first hold his peace—not take up too much time; nor were the services to be all taken up with just one thing; it was not to be all singing, or all praying, or all preaching. They were to

take part by twos and threes, and then they were to have a change, and not have too much of one thing, nor too much of one person. The whole process is described.

All this furnishes exactly the guidance we need in starting young churches in a heathen land. They are to be taught from their very incipience to become self-nourishing, self-directing, and self-propagating. In answer to prayer God will give gifts, and will stimulate natural talents already in existence. One man seems almost naturally qualified for a leader, one man develops an ability to lead the singing, one, two or three may become good readers of the Word of God, one or two evince fitness to become, with a little practice, good exhorters, and two or three are specially gifted in prayer, and all of them by the same

them; or if there is an evangelist who is inclined to settle down and become their pastor, they can call him, and the missionary will not object, but whatever course be taken they must take the initiative and bear the brunt of the responsibility. The missionary can spur them on and can guide them, and help keep them in the right track, but the moving must be done by themselves.

III. TEACH THEM TO EDUCATE THEIR OWN CHILDREN.

That is, teach them that the responsibility for the education of their children rests on themselves and not on the home churches. Religious instruction may be looked for from the missionaries and the evangelists, who will impart to them just as they impart to others,

time, it is far more important to have the churches learn to do them for them.

BRINGING THEM ALONG TO MATURITY.

The evangelist part of a missionary's mission is not yet completed. He and his assistant evangelists must watch over them, and lead them until they are able to go alone. He is to help them organize, to deliver them the decrees for to keep, to set in order things that remain, to supply that which is lacking in their faith, to help them solve questions that meet them in their initial stages, and render such other aid and guidance as may be needed for the attainment of church manhood. How long a period of time will be required for this will vary according to circumstance. It may demand quite a number of years, though we think that, as a rule, it should



COURTYARD OF TELEGRAPH STATION, UIN-NAN FU.

Spirit. Therefore they can soon be taught to fall into line, to conduct the service to the glory of God, to their own edification, and even to the conviction of sinners who, coming in and hearing their testimony, will fall down and say that God is in them of a truth. In all this the deplorable mistake is avoided of paying a pastor to do all the work, and allow them to settle down into a little or nothing policy, from which it will be very hard to pry them out by-and-by.

In course of time, as they multiply in number, they may feel the need of having some one man devote his whole time to the care of the flock. Such a man may already have developed among them, or there may be some one well endowed who can be sent to the missionaries to be trained and then returned to

and all the more gladly because they are children of church members. But this is not to be considered as relieving the parents of their duty in this respect in any particular. The missionary came in to show how to do the work well and to help the parents make a start, but not to carry the load. Secular education for secular ends does not come within the scope of the missionary requirement at all. He can give them advice, and within certain limits offer them a little personal help in learning how to steer their way, but he should rigidly guard against being made use of as a secular teacher or a secular administrator. Not that such things would be improper in themselves, but for the reason that his legitimate work is more than enough to tax all his energies; and furthermore, even if he had the

require fewer years than we usually have considered essential.

THE MISSIONARY MAY THEN PASS ON.

The work of the evangelist will be largely over. His office, as an evangelist, is provisional and transient from the very nature of it. Meanwhile the work of the pastor and teacher has already begun, and if well conducted ought to be rapidly superseding the other. The native pastor must increase and the foreign evangelist must decrease. Happy for all parties concerned if this changing relationship should be well understood and be accepted all around. The missionary is a promulgator of the Gospel, and a planter of churches to be handed over to their own selves for final and permanent control.

The Prayer Union.

A LETTER FROM REV. J. HUDSON TAYLOR TO FRIENDS IN ENGLAND.

"Ye that are the Lord's remembrancers, keep not silence." Isa. 62 : 6 (marg.).

WE have just received the cards of membership for 1898 of the China Inland Mission Prayer Union for North America. The subjects prayed for by members of this Union are:

- I. All Missionaries and native helpers in China.
- II. All China Inland Mission Missionaries and native helpers.
- III. The millions of Chinese, that many may be saved and sanctified.
- IV. More labourers in China, native and foreign.

We are exceedingly thankful to learn that in nearly every one of the States, and throughout the Dominion of Canada, as well as in several other countries, members of the Union are keeping these subjects before the Lord in prayer. We trust that shortly the Prayer Union may be inaugurated in London, for friends of China resident in the United Kingdom.

In our February number we concluded our article on "The Forward Movement" as follows:

"There remains one solemn aspect of this movement about which we earnestly desire the constant prayers of our believing friends. If the Spirit of God work mightily, we may be quite sure that the spirit of evil will also be active. When the appeal for 1,000 new workers went forth from the Missionary Conference of 1890, the enemy at once began a counter-movement, and riots and massacres have from time to time followed, as never before. Shall we not unite in asking from God special protection for His Missionary servants, that they may be preserved in health of soul and body, and may be kept from the violence of the people, and that in every way Satan's power may be curbed?"

To this we would now add the request, that equal protection may be asked of God for the native Christians, and especially for the native helpers, who, like ourselves, may be exposed to the violence of the ungodly. The need of such prayer has been emphasized afresh. Only a few days after we had posted the second article on "The Forward Movement," in which we told of the arrangements for commencing work in Kiang-si, serious tidings reached us from Ch'ong-k'ing. A riot, resulting in the murder of one native helper and injury of another, connected with the American Methodist Episcopal Mission, who were engaged in an effort to begin work in Kiang-peh T'ing, a city only separated from Ch'ong-k'ing by the river which runs from the North (Kan-suh and Shen-si) into the Yang-tsi. There has not yet been time for details, but this solemn evidence of the hostility of Satan raises the enquiry, Are the people of God equally earnest and prompt in sustaining the messengers of the Churches and their helpers by believing prayer? In olden time, while the hands of Moses were upheld by Aaron and Hur, Israel triumphed in the war; when they were allowed to fall, Israel was worsted. We repeat now the question, asked many years ago by one of our missionaries in "China's Millions": "Are many of the people of God praying for us?"

*Yrs. very truly in Christ
J. Hudson Taylor.*

Gathered In.

BY MISS F. M. WILLIAMS, OF SIN-TIEN-TSI.

FOR the past two months God has been trying us by sending sickness among His little flock here. An epidemic of fever has been raging in the neighbourhood, and hardly a family has escaped, in many cases each member of the family having been attacked in turn. They invariably send to us for medicine, and, though not able to do much, it has been a real pleasure to be able to minister to our native brothers and sisters in their sickness. Some have been very near the borderland.

Returning one afternoon from visiting a Christian man who was ill, Miss Davies and I came across old Hsüeh-ta-ic, the farmer; he was sitting on the rocks, and as we came up to him he said: "I have just been thinking about this epidemic: it seems to me that when we Christians get ill it is as if someone came with an awl, and bored a hole into this rock to see if it was strong and durable, then went away, and after a while came back again, and bored a little deeper. God sends us sickness to prove us, and see if we are true." Another time he said: "We farmers dig and plough our fields, and turn the earth about in order that more grain may spring up; we are God's fields, and He is sending this sickness that we may bring forth more fruit for Him."

We feel sure that God has been sanctifying His children during this time of sickness, and strengthening their faith in Him. The child

of two of the Christians, a dear little girl seven years old, was very seriously ill. Her parents watched the fever gaining the mastery for six days, and then the father in his extremity besought the Lord to spare the little one's life, and He answered this prayer, and the child is now well again. For a long time we have believed this child to be one of the Good Shepherd's lambs; she loves to hear about Him. Miss Davies is teaching her to read, and finds her a very apt little scholar. Her name is "Kuei-hua" (lit., "A fragrant plant").

Two women are about to be baptized. One of them, named Uen-ta-niang, heard the Gospel first in the autumn of last year, and her heart was prepared by the Holy Spirit, and she has steadily gone forward in the knowledge of God. Her life, she says, was spent in vain until she heard of Jesus. All the idols in her possession she has destroyed, but in the centre room of the house, which she shares with a nephew, is a tablet to Heaven and Earth belonging to him, and he will not allow her to remove it.

She is now praying that God will change her nephew's heart, and in the meantime has given up her share of the centre room, and lives in one room, which serves both as kitchen and bedroom. A few weeks ago this same dear woman brought us a present of green peas—the first she had gathered from her fields since she had become a Christian,

and she wished us to accept them as a thank-offering for the Gospel brought to her by us.

The other candidate for baptism is T'ang-ta-sao, the tailor's wife, who is one with her husband in her simple trust in God and in the power of prayer. I was noticing lately how well her fields looked, and someone remarked, "Oh, her fields are probably sheltered from the wind." "No," T'ang-ta-sao replied, "they are exposed to the full force of the wind; but when it is blowing hard I ask our Heavenly Father to take care of our crops, and He always does!" This woman, who is about forty years of age, is learning to read, and gets on well, and her husband and she read the Bible together every day.

Two of the women who have been attending our sewing classes have destroyed their idols. This they did, quite unknown to us, some weeks ago, and when visiting their home a few days ago we found it out. They are both true in their desire to follow Jesus.

These sewing classes are now discontinued, but we hope, God willing, to begin them again in the autumn.

We have had a visit from the two boys named "Chao," whom we had supposed to be orphans. They came with their father to thank us for having befriended them, and stayed three or four days. The man showed much interest in the Gospel, spending most of his time in reading Christian books. He

has an intelligent mind, and is both a doctor and a fortune-teller; this latter occupation, he says, he intends to give up. Another man, belonging to the same family, is now in the hospital at Pao-ning, under Dr. Pruett's treatment, and we hear that he, too, is interested in the Truth.

A visit has also been paid to us by Peh-tasao, the lady who broke off opium-smoking

last year. From all accounts she has been keeping free from it, and looks strong and healthy. She well remembers the Bible truths we taught her last year.

A little girl at Uan-hsien, only three years old, was left to starve on the hills, and Miss Littler, hearing of it, could only take the little one home with her until her relatives should claim her. No one having come, Miss Littler

regards this child as God's gift to her, to be trained for Him. Already she can repeat, "Jesus loves me, this I know," and has learnt to lisp her baby prayers. She has been named "En-teh" (Grace-obtained), and has stayed with us awhile.

Our school goes on satisfactorily. We have lately added another scholar, making fifteen altogether.

The Beginning of Work in Uin-ho.

BY MISS E. BAUMER.

IN April, 1896, I was sent to this lovely spot, only 120 li from Ch'u-cheo Fu, in the Cheh-kiang Province. God has given me a real companion in Miss Schuttenhassel. Uin-ho is quite a newly-opened place, and when we came there was not a single soul to keep Sabbath with us, but crowds came in to see us, and hear what we had to say. A dear Ch'ang-shan Christian came with me to help me, as there was no evangelist. The first time I came was a very tiring, but also a very happy, time, and the Lord gave me all the needed strength. Since then I have been well—hardly an hour of sickness—sometimes tired, but glad to have so much to do.

Now we have six converts, thank God; three of them were baptized July 18th, and the three others will be as soon as the weather gets warmer. One dear old woman of 81 years, who had been a vegetarian for over fifty years, went home to Jesus on the 20th of last month. She had seven children, and after the death of three of them she became a vegetarian, but in spite of all she did to mend her heart, the other four children died, too, and she, quite hopeless, then moved into a temple to live near the idols. There we found her one day when house-visiting, but she was so full of sorrow and trouble that she did not listen to what I had to say. I went again, and at last she

came to us, listened to the Gospel, believed it, broke her vow, and became a very bright Christian. Soon after that she took ill and was rejoicing to go home, so full of praise to God that He had led her to find the right way, and take all her sins away. She was a marvel to all around her. Her little feet were unbound quite of her own accord, I having never mentioned the subject. "I know my Heavenly Father would not like me to come with my feet bound." She said she waited for the Lord from one hour to another, and at last after a month He came and took her home rejoicing, and we rejoice, too, that the dear Lord brought us here just in time to tell her of a Saviour's love.

A man of 30 years, a bamboo smoker, gives us much joy. He cannot but speak of what the Lord has done for him. He had saved a few dollars to buy himself a wife, that he might have children to worship him when in the other world. But now he says: "I have a Saviour who loves me, and my happiness in heaven is sure." He has already given four dollars for the Lord's work.

On New Year's day a neighbour woman for whom I have often prayed came and said: "I want to be a disciple of Jesus," and, since we can see what a change has come over her, we believe she is His.

Christian Conferences in Shan-si.

BY MR. F. C. H. DREYER.

DURING September and October I took a two months' trip to ten native conferences in various parts of this province. Here, where the Christians are generally very scattered, we find it helpful to hold a gathering of all the Christians and enquirers at stated intervals, usually in the spring and autumn, when the farmers can spare a few days from their work. These gatherings are the usual times when candidates are examined and the satisfactory ones are baptized, when Church business is transacted, and when native and foreign preachers from other stations are invited to bring out of their Gospel treasury things new and old, so that I, too, enjoyed the privilege of speaking at each of the conferences visited. They were times of real refreshing to all, and to me it was a great joy to witness a total of fifty-eight baptisms of such as we sincerely hope have truly "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven."

Besides the services for prayer, preaching, praise and testimony, baptisms and communion, etc., which usually fill the two days of conference, there were this year added in many places meetings for the reading and discussion of previously prepared papers on subjects selected with a view to the needs of the Church, such as "The Grace of God," "Steadfastness," "Persecution," and "Opium." On the whole, these meetings proved very helpful, and will doubtless in future become a feature in all our conferences. At our own K'uh-u conference we added a meeting for testimony to definite help and blessing received during the two days' gathering, and this meeting proved to be one of the best, as many really spoke from the heart, confessing their past failures and future hopes.

Probably the last gathering of the season was the one held here at I-ch'eng. You remember the I-ch'eng premises were rented last spring. I lived in them all summer, just as they were, waiting to see what repairs the K'uh-u ladies desired made in preparation for their coming. The ladies were taken ill, however, and had finally

to return home to England, so that the repairs were delayed until late in the autumn, when only the most necessary work could be done. It is quite a luxury once more to live in a house with clean white walls. The contractor who did the work has been showing some interest in the Gospel, and hopes soon to break off his opium. Of course it is too early to say what his real motives are. He used to be the best actor throughout this district, and is known everywhere. Please remember him in your prayers, that he may really see his need and come to Jesus.

We have opened our new chapel. I invited the Christians (only five) and enquirers to a day of special meetings. Between forty and fifty men were present, but, alas! not a single woman. The work here is the outgrowth of a men's opium refuge, and so far the women have had but little help. Mr. and Dr. Wilson, of P'ing-kiang Fu, were here, and these, with our K'uh-u elder and evangelist, gave us some good spiritual talks, which I trust have been a blessing to many.

This winter opium work is carried on at K'uh-u. Twelve persons have already broken off the habit and returned to their homes, and there are eight men in the refuge at present. One encouraging feature of the present party is, that all but two have come from Fan-tuen district, about 300 li (100 miles) from K'uh-u. Last year a man from that district was cured, and returning home stirred up those who have now come to get victory over this evil habit. Their coming such a distance with only this one object, and being willing to remain with us over the Chinese New Year, seems to show their determination to get rid of their craving. Remaining over the Chinese New Year is to them no small sacrifice, as this is the holiday of the year, when the festivities continue for several weeks. We earnestly hope that when they return they may do so with an equally determined purpose of serving the true God. I am pleased to state that our elder is gratuitously giving his winter months to this important work.

Thus, you see, we are not without causes for praise and thanksgiving. Alas, that we should also have causes for sorrow and humiliation! Among others, our Christian school teacher yielded to the pressure of his heathen uncle, and buried his recently deceased mother (herself not a Christian) with heathen rites. His uncle is a man of some power, and would have made it very unpleasant for him had he not obeyed. How true that "the fear of man bringeth a snare." Alas, that he did not lean on the accompanying promise, "But whoso putteth his trust in the Lord shall be safe" (Prov. 29 : 25). The native Christians have very many difficulties to contend with here, of which Christians at home know little or nothing, therefore they need to be upheld by our earnest prayers. The teacher was, of course, immediately dismissed, and the school, formerly located at Fan-tien, was moved to this city, where it is now under my own supervision. An advanced scholar is in charge at present, but after the Chinese New Year we hope to have an in-

creased number of children, and to add as teacher Mr. Shen-fang Liu, B.A., a Christian, who formerly taught me.

Another cause for sorrow is the fact that my teacher, Mr. Li, a military B.A., has been the subject of an evil report in the neighbourhood, so that we considered it wise that he should return to his home for the present, though we can scarcely believe that he was guilty of that with which he was accused. These and other things weigh heavily upon one, and often one has felt like weeping. I would earnestly beseech a continued interest in your prayers, that the native Christians as well as myself, may not only be kept by the power of God from bringing reproach on His holy name, but that our life and service may ever be glorifying to Him.

As mentioned above, the K'uh-u ladies, Misses Branscombe and Wallace, have had to return to England on account of their health. This has again left me the only foreigner in this district, with two stations, and our poor women are once more without help. Please also remember these ladies in your prayers.

A Visit to Seberal Stations in Kiang-si.

BY MISS E. A. OGDEN.

WE are very nicely situated now in our new school building; also in our own little home close by. We have our vacation now, as we have let the children go home earlier than usual this year, having had a flood here about the third week in June, and the walls fell, exposing our school, so we thought best to send them at once.

As our Superintendent, Mr. Orr-Ewing, thought I must rest a few weeks, we prepared to leave Wednesday after tea. Sedan chairs were ordered, and about seven o'clock we began our night journey. You may think it strange to travel by night, but on account of the extreme heat it is best to avoid all exposure to the rays of the sun. We were accompanied by a very faithful escort on account of going by night. We proceeded for a time without need of lanterns, but in a little while they were lit, and the journey began in good earnest. One would think they were very strong men to carry burdens so long on their shoulders, but they trudge on as though they were light, and stop about every three li to smoke their long pipes and to drink tea if there is any inn near. We were not hard on them, as we know it is not the best thing to be always commanding, so our men went on faithfully until we reached T'a-nan-kiao. Here they said they must rest and eat some rice, and after accomplishing this they proceeded



GIRLS OF THE UH-SHAN SCHOOL AT BREAKFAST



GIRLS OF THE UH-SHAN SCHOOL AT STUDY

to an opium den. Oh, how it makes one shudder to think they take this foul poison into their systems, and think they are made strong by it! I could but pray that God would save these men. They have heard the Gospel, and we leave them anew at the feet of Jesus, who loves them more than we do. We travelled on some li further, when we reached a mountain, and got out of our chairs and walked up, wishing when we got to the top of it that it was daylight, that we might see the beauties of the landscape, the country at this time having an abundance of waving rice and other green plants; but as we could not view it we began the descent. Dawn was breaking, we could just see the faint tinges of coming day; then later it was a beautiful sight to see the large, red ball rise higher and higher in the heavens. I could not but praise God for His wonderful care and protection in thus providing for us day by day the different things for our comfort and in keeping us safe thus far on our journey. We were near Kuang-feng when one of my men gave out, but he found another to take his place, and we proceeded, arriving in Kuang-feng about seven. We were met by Mr. William Taylor, who was visiting the station on account of

having to attend to some repairs to the house, and also other matters. I was glad, as was Miss Ahlstrom, to be at home and have a rest, as I had not slept during the night. I arrived here the morning of my birthday, but did not think much about it. However, when I came down to dinner I found my place at the table surrounded with presents from the loved ones at Uh-shan, and also from the sisters here. I was overcome on taking up one thing after another, feeling that God was, indeed, good to me through these dear friends. I remained here for a week and a day, visiting some of our school children who lived here. We went by boat to U-su, visiting on the way two of our girls, who were very glad to see us, reaching U-su the next day. We had our dinner with them, taking our own vegetables from the boat. We left as soon as dinner was finished, as we wished to reach home by evening, intending to write to our friends in Uh-shan, the mail leaving early next morning. So we pushed on. Nearing Kuang-feng, our boatman left us without a word, and we remained at a standstill for about half an hour. When he returned we found that he intended to put some oil on his boat, which he had purchased. My companion said, "You may not put any cargo on this boat; it is our boat, and if you put this oil in you cannot take us quickly home," so they saw at once she meant what she said, and had it carried back. She said, "You have also lost valuable time, and must make it up or you will not receive your extra money." So they went to their oars, and in a short time had accomplished the seven li and earned their money.

We at once sat down to write our letters, having a little time before tea.

On Friday morning early we left this very pleasant place to go to a station further on to spend a week. We engaged our passage on a market boat, and were surrounded by Chinese. One woman we noticed in particular; she was not very well with the rocking of the boat, so we sheltered her and fanned her, and this afforded opportunity of speaking to her and inviting her to come to the "Gospel Hall" on the Sabbath. There

was another woman also who seemed to listen attentively. She said she had attended the meetings at the chapel. We arrived in Iang-k'eo about half-past seven, and found the sisters at breakfast, and we were glad to meet each other. Miss Ahlstrom remained here for six days, visiting among the Christians, and going to the home of one of our girls. Through the week a number of Christians and unconverted came to the house for medicine; they also receive the Gospel. There were so many coming in, to some of whom you could

A woman in the church asked some time ago, "We wash and clean just as other women all the day. How is it we don't have any easier work?" The missionary said, "You should work as unto Jesus and He will make it lighter." She said, "Yes, He does." May God work in their hearts; there is so much for them to learn. Oh, that the Spirit of Christ may teach them! One of our girls, coming to worship on Sunday, said she could not come every Sunday as her home was so far away. I asked her if she had worship at



GIRLS OF THE UH-SHAN SCHOOL WASHING CLOTHES.

give but little hope, as they have cancers. So all one can do is to relieve them and give them the Gospel, pointing them to the Great Physician. It is so distressing to see them going to the temple with these diseases, thinking the gods will help them. I left on Wednesday for Uh-shan, much rested and pleased to know more of the work.

I take the Wednesday afternoon meeting now in turn with Miss A. Wood, who is in the other house; also take evening prayers with the servants.

home. She said yes, and she had cause to rejoice, for she believed one in her home was trusting in Jesus. Another was so kind to her mother, taking all responsibility from her in looking out to do the little things and in caring for the smaller ones. These two have expressed a desire to be baptized, and I do believe they are the Lord's own children. Pray much for these dear girls, won't you, that they may be real helps, and shine for Him in their homes, and also in the school when they return?

A Gospel Triumph.

BY MR. W. D. RUDLAND, T'AI-CHEO, CHEH-KIANG.

ON Thursday last we opened a new chapel in one of our out-stations. It was a specially interesting occasion. The building was begun about two years ago, but as soon as they began to prepare for it, such a bitter persecution set in that it had to stop for a year. The native Christians were prevented from meeting together for worship except in each other's houses. Their goods were pillaged, houses ransacked, and some of them had to leave their homes for some time. Now they are at peace, the building is finished, and Dr. Anderson, Mr. Urry and I went down to the opening service. The place will seat about 150 people. There were more than that number at the opening services, for there was hardly standing room. Knowing what the native Christians have passed through, and how bravely they have borne it all, we did rejoice with them. We trust that they will now have a time of revival, and that soon the place will be too small for them.

Had I the time I could give you some interesting accounts of quite a number of the members. I will only mention one case now. The

man is a blacksmith, and has a good business. About two years ago his wife came to see Mrs. Rudland. She stayed a few days, and told us how it was that she became a Christian. She said that for some years her husband had taken to drink and gambling, his business declined, he began to treat her badly; they had not enough to eat, and everything was going wrong. One night he went to the evening service at the evangelist's house in the village. He asked quite a number of questions, and seemed much interested. He went again and again, and at last he began to come on Sunday. There was soon a talk about it, as he had made a name for himself, and this new religion was thought to be for the good, and that such a man as he had no right there. She herself began to find fault with him for wasting time on Sunday, especially as it sometimes fell on market day, when he could do more business than on any other day. But he asked her if she was not better provided for than she used to be before he went to the chapel. She was obliged to say that it was so. But she said there was such a talk about them, that they were said to have all

sorts of bad people at the meetings, and that it could not be good to attend. Again he answered: "Am I not a better man than I was before I went there?" She had to confess that it was so. At last she went to visit the evangelist's wife, and, after having a talk with her, came to the conclusion that they were not such bad people after all. She began to attend the services on Sundays, and when her neighbours found fault with her for it, she asked them if her husband was not a "different man from what he used to be." "Has not a

religion that can turn a bad man into a good one some good in it?" Well, this man and his wife were among the leading members of the church the day we were there. They provided a dinner for us, and also for some others who had come from a distance to the service. The husband is now respected by all, has several men at work for him, and is doing well for this world as well as the next.

Are we not well repaid for coming to China in seeing one such case? We are thankful that there are many others.

Happy Times in the Training Home.

BY MISS M. E. STANDEN, IANG-CHEO.

WE have had such a treat the last two weeks in Miss Soltan's visit to the Home! Last week she gave us some very helpful talks on the Tabernacle, one evening showing us some good magic lantern views of it. Mr. Pearce invited the native Christians in, and gave them the benefit of the views, too, and they did enjoy them so much. One man has become so anxious to study the subject in his Bible since, and has been asking the Missionaries all sorts of questions about the types and shadows and their signification.

The work in this city has been very encouraging lately. One of the teachers at the west gate was converted a few days ago, and last Sunday a poor woman confessed Christ, and burned her idols. We are praying that she may be kept true to her Saviour. The longer I am here the more terrible does the darkness seem, and the better can I appreciate what it costs the Chinese to forsake their idols. At home we are so apt to think that the moment the heathen hear the Gospel, they will at once be ready to accept it, forgetting that they have been just saturated with idolatry all their lives, and that at first they seem entirely unable to grasp the story of Jesus' love; and then it means so much for them to give up the worship of their ancestors and become despised and scorned by all their relatives. At home we have every encouragement and help to serve the Lord, while here the poor Chinese have everything against them, humanly speaking.

Such a sad thing happened here on Sunday evening. When Miss Murray went down to the Chinese service she found a poor little girl, about seven years old, who begged to be allowed to stay all night. She had been beaten by her mother-in-law so that she had run away from her, and the poor little child looked very miserable. Miss Murray

let her stay, but she had to go home the next morning, when she would probably be beaten again for running away. What would our Canadian mothers think of such treatment for their almost baby girls?

We have from 12 to 1 o'clock every day for recreation, and when it is fine we generally go for a walk outside the city walls. Just outside the gates there is a regular beggar colony, and we are often followed by children begging for money. I really never saw such abject poverty before. These beggars live in little huts made of a kind of straw matting. They must suffer intensely with the cold, I am sure, not to speak of hunger. I enjoy walking along the banks of the canal so much. It is quite interesting and amusing to watch the women congregated there, one perhaps washing her rice or greens for dinner, a few feet away you will see another washing clothes, which, I must confess, seem to come out of the water about the same colour or shade as when they were put in. There are so many strange things in this country. Everything is done so differently from the way we do at home. I have been quite impressed with the heavy loads the men seem able to carry; for instance, we will see them going along the street carrying two great buckets of water, one hooked on to each end of a long stick, the latter being borne across their shoulders.

Though dressed so much like the Chinese, we are still objects of as great curiosity to them as they are to us. As we go along the street they look at our feet so much, doubtless considering them very ugly and unseemly indeed. One of the little girls in Miss King's class asked her the other day if Canadian girls could ever get married when they had such big feet.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER VIII.

FACTS 13 and 14 are helpful in many ways. I want in this letter to indicate some of the ways in which they can be used.

Suppose, for instance, that when out walking I remember that I ought to write a letter when I get home. If I at once make a mental picture of the letter as lying on my writing-table, the two will be connected in my consciousness, and when I see the writing-table it will recall the thought of the letter.

Or, suppose that I have to purchase four or five things. There will be no difficulty in remembering them if I unite them together in a mental picture. They will be linked together like the links of a chain. When I get hold of one I shall have hold of the whole, and can easily pass from one to the whole.

The same method can be used for a series of engagements. After a lesson given in the house of an ambassador, I was asked if I could help a gentleman present to remember a series of engagements. I replied that there was no difficulty in this, and asked him what engagements he wished to remember that day. He told me of four. On pointing out to him the way in which these could be so united together that one would suggest the other, he replied that he had never thought of that, but he would try it. Meeting him in company a week or so afterwards, he bore testimony before all of the wonderful change that had been wrought in his memory by the application of the method indicated, and said that the previous day

he had been able to remember thirteen things thus with ease, though he had never been able to remember half as many before.

The order of the letters of a foreign alphabet, where the order differs from our own, can be learnt with remarkable rapidity and ease by applying this principle, and uniting each letter with the preceding one. I have known the order of the letters of the Hebrew alphabet learnt in a few minutes by noticing which letters came in the same order as the corresponding letters of the English alphabet, and then connecting each one that did not with the one that preceded it.

The same method can be applied in learning the meaning and number and order of the Chinese Radicals. Who would be likely to forget the meaning or number or order of the first three if he made a mental picture of the things they signify as being placed one by the side of the other, or one upon another? Sometimes only two can be thus joined, at other times four or five can be united. The groups may vary; the results will be the same.

It is difficult to point out the many ways in which Facts 13 and 14 can be used.

One more, however, I feel that I ought to point out. How often we forget to pray for people and things we ought to pray for. This need never be so if we united them into different groups. All the friends and acquaintances we desire to pray for can easily be united into one group by joining the second in a mental picture with the

first, the third with the second, and so forth. So we can treat the different groups of fellow-workers, missionaries, editors, writers, rulers, etc. Though societies, etc., cannot be joined in quite the same way, yet, a little thought will join them almost as firmly.

No one who has not thus united the persons, etc., which he

desires to pray for, has any idea of the increased freedom and pleasure it imparts to prayer. Few who once try it will ever again be likely to give it up. Very earnestly would I recommend all to try it. All who are helped by it, can, without attempting to give any lengthened course of lessons, help others by recommending it to them.

Tidings from the Provinces.

KIANG-SU.

Shanghai.—Mr. Fred H. Neale, writing on April 9th, says: "There were some encouraging reports of the work given at the meeting this evening. Mr. Meadows is greatly cheered by the blessing God is giving in many villages he has lately visited. Mr. Rudland, who said a few parting words, asked prayer for the thousands who have a good head knowledge of the Gospel, but whose hearts had not been touched

"Mr. Whittlesey arrived to-day, also Miss Forsberg and Miss Withey. Our brother is to be married to the latter in a few days.

"April 26th—We have received word that Dr. Guinness is down with fever at Siang-hsien, Ho-nan, but when the letter was written Mr. Gracie was not sure whether it was typhoid or not."

HU-NAN.

The Rev. G. Hunter, when in Shanghai en route for England on furlough, gave a cheering account of a journey which he, accompanied by Mr. Bruce, had recently taken in Hunan. He found the attitude of the people friendly, and many manifested interest in his message. Chang-teh—where a house has been rented outside the East Gate, about fifty minutes' walk from a house which two members of the I. M. A. secured some time previously,—is a busy, prosperous centre, from which work could radiate in many directions. While he was there, at the Sunday service, the preaching place overflowed, about two hundred people being present. One man, a former disciple of Cheo Han, and a vegetarian preacher or expounder of the Sacred Edict, even wanted to be baptized, but Mr. Hunter felt he was a good way from being ready for that. The Fu-t'ai has sent a big proclamation all over the Province, to reassure the people about missionaries travelling and residing there. They are to be regarded as like the Buddhist and Taoist priests, he says, and those who make mischief will repent when it is too late, as the severest punishment will fall upon them, without leaving them any hope of escape.

AN-HUEI.

An-k'ing.—Mr. J. W. Wilcox, writing on April 16th, says: "In addition to the regular work, we are making arrangements for the distribution of portions of Scriptures and tracts among the students, who will be in the city from all parts of the province in a few weeks; about fifteen thousand students are expected to these examinations. The British and Foreign Bible Society have given us a grant of the required portions of Scripture, and we are trusting the tracts will also come to hand in

due time. Nothing of the sort has before been attempted in An-k'ing. Please pray that the Word which will in this way go into all parts of the province may be greatly blessed of God, and that fruit may result therefrom. The native work here is showing signs of blessing. May God soon grant the showers.

"Miss Soltau's two weeks' visit among us was a means of marvellous blessing to those in the 'Home.' What a woman of God she is! I am sure all of us look on her visit and the lessons learned from her, as marking an epoch in our spiritual history. There is much prayer being offered here that God may similarly use her in every place she shall visit.

"The past two weeks have been, in some respects, weeks of sorrow to some of the brethren. Within five days two of them had news of the sudden death of dear ones at home; in one case it was a father, and in the other a sister; one of the cases was most heart-breaking, but God wonderfully helped the dear fellows to bear the trial, and they 'sorrow not as those who have no hope,' for both departed ones were followers of the Lord Jesus.

"Dr. Howard Taylor, from Ho-nan, was in one day this week, and tells of much blessing there. May God make this year the best that China has ever known."

Ku-ch'eng.—Mr. Davey sends a cheering account of the work under his care. For several months there have been evidences of the Holy Spirit's working at this station. At a conference held at the end of January many of the Christians whose spiritual life had grown cold were quickened and blessed. At the close of the gathering, ten volunteers, consisting of Christians and enquirers, accompanied by Mr. Davey and the evangelist, went for a week's evangelistic tour among the villages around Ku-ch'eng. They had a most encouraging reception, in almost all the places visited, and many showed marked interest in the Gospel. There are now over sixty hopeful enquirers. Please pray for them.

Kien-p'ing.—Mr. G. Miller sends a cheering report of a visit he paid to this station in February. He writes: "I have been here over a week. The work still grows in interest. On the first Sunday, there were over eighty present at worship. Those in the city who are interested are well-to-do—one is a grain merchant, and has a good name."

U-hu.—Mr. Begg, writing on the 3rd March, says: "I returned from T'ai-p'ing last week. I feel God has already begun to work there. Old Iang is busy from morning till evening. Many have registered their names as enquirers. Iang's brother, who is sixty-five years of age, is bright, and his sons-

in-law are now enquirers. My soul is being enlarged to ask for multitudes of conversions in this district. To-morrow, God willing, I start for Kiang-peh, where I hope to spend five days in house-to-house visitation."

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in April:

HU-PEH,	Shih-sheo,	10
CHEH-KIANG,	Uen-cheo,	6
	P'ing-iang (out-station), ...	1
	Shao-hsing (out-station), ...	18
	Siao-mei,	1
SHEN-SI,	Ch'eng-ku,	9
	Si-an,	6
	Kien-cheo,	2
SI-CH'UAN,	Lu-cheo,	5
KUEI-CHEO,	Kuei-iang,	1
AN-HUEI,	Kien-p'ing,	13
KIANG-SI,	An-ren,	2
	Peh-kan,	1
	Kuei-k'i and out-station, ...	16
	Shang-t'sing,	12
	Total	103

ARRIVALS.

- On March 13—K. E. Landgren, E. H. Gustafson, O. A. L. Larsson, from Sweden, and H. A. Gronlund, from Finland.
- On March 23—Mr. and Mrs. A. R. Saunders and Miss C. C. Macdonald, from England; Miss A. Johansson and Miss N. K. Sjoberg, from Sweden, and Miss A. S. Lagerstam, from Finland.
- On April 9—Mr. J. A. Beutel and Mr. E. A. H. Jackson, from England.

DEPARTURES.

- On March 29—Rev. W. and Mrs. Cooper, Mr. and Mrs. E. Tomalin, Rev. and Mrs. G. Hunter, Mr. and Mrs. J. T. Reid, Mr. and Mrs. B. Ririe, Miss Carlyle and Miss Elofson, for England.

BIRTHS.

- On Feb. 24—at Siang Hsien, the wife of A. Gracie of a son.
- On March 9—at Kih-an, the wife of A. E. Thor of a daughter (Olga Ellenor).

MARRIAGES.

- On Jan 22—F. A. Gustafson to Miss C. Larsson (formerly of the I.M.A.), at King-cheo.
- On March 1—Owen Stevenson to Miss Emma Dundson, at Ch'ong-k'ing.

Statistics of the China Inland Mission for January, 1898.

PROVINCES.	STATIONS.		Stations and Missionaries.				Paid Native Helpers.				Unpaid Native Helpers.	Communi- cants in Fellowship.		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensa- ries, and Opium Refuges.			
			Work begun.	Stations.	Out-stations.	Chapels.	Missionaries and their wives and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.		Colporteurs, etc., Chapel Keepers.	Bible-women.	Male.	Female.		Baptized in 1897	Baptized from Commencement.	Boarding.			Day.		
																			Schools.	Native Pupils.		Schools.	Native Pupils.	
KAN-SUH, 1876	LIANG-CHEO.....	1888	1	1	4	2	1	5	1		
	SI-NING.....	1885	1	....	1	3	..	..	..	..	..	2	2	....	19	1	..	..	..	..	1 D
	LAN-CHEO.....	1885	1	....	1	9	..	..	..	..	..	2	2	....	19	1	..	..	..	..	..
	TS'IN-CHEO.....	1878	1	1	2	8	..	1	1	1	1	B. W	22	25	....	83	2	..	..	2	11 m. 15 f
	P'ING-LIANG.....	1895	1	....	1	5	..	1	1	1	..	4	1	3	4	1	1	7	..	..	1 O. R.
	Si-feng-chen.....	1896	1	....	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	KING-CHEO.....	1895	1	....	1	5	..	..	1	..	..	1	..	..	..	..	..	1	6 m.	..	..	
	TSING-NING.....	1897	1	....	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Chen-yuen.....	1897	1	....	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SHEN-SI, 1876	LONG-CHEO.....	1893	1	....	1	2	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
	PIN-CHEO.....	1895	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	FENG-SIANG.....	1888	1	....	1	4	..	..	..	..	..	..	6	..	7	1	..	..	..	..	..
	Mei-hsien.....	1893	1	....	1	3	..	..	..	..	..	1	6	..	7	1	..	..	..	..	..
	K'IEH-CHEO.....	1894	1	....	1	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Cheo-chih.....	1893	1	....	1	2	..	..	1	1	..	..	..	..	..	..	..	1	4 m.	..	1 D. 1 O. R.
	Sang-kia-chuang..	1894	1	....	1	4	..	..	1	1	..	6	1	2	8	1	..	1	12 m	..	1 O. R.
	Hsing-p'ing.....	1893	1	....	1	2	..	1	1	..	..	6	1	2	8	1	..	..	..	..	1 O. R.
	SI-AN.....	1893	1	....	2	6	..	1	1	..	..	7	2	5	11	1	2	16 m 4 f	..	..	1 O. R.
	Ing-kia-nei.....	1893	1	....	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Lan-t'ien.....	1895	1	....	1	4	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..
	T'ONG-CHEO.....	1891	1	1	2	6	..	2	..	..	1	13	2	6	15	2 p. s.	..	..	..	..	1 D. 2 O. R.
	HAN-CHONG.....	1879	1	3	4	14	..	2	..	..	1	50	56	4	238	3	..	..	..	..	..
	Ch'eng-ku.....	1887	1	2	3	3	..	1	..	3	..	3 E 5 D	57	27	..	142	3 s s.	1 D.		
	Si-hsiang.....	1896	1	3	4	2	..	1	..	..	..	7 EL 1 B. W	37	43	..	82	4	..	..	..	..
	Iang-hsien.....	1896	1	1	2	2	1 D 1 B W	8	8	3	15	2 s s.		
	(Itinerating from HSING-AN)	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Han ch'eng.....	1897	1	....	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kien-iang.....	1897	1	....	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ch'ang-u.....	1897	1	....	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
San-shui.....	1897	1	....	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SHAN-SI, 1876	TA-T'ONG.....	1886	1	1	7	..	1	1	1 E	14	5	5	24	1	1	6	1	40	..	1 D. 1 O. R.	
	SOH-P'ING.....	1895	1	1	2	..	2	1	2	1	1	1	12 m.		
	Tso-ün.....	1895	1	1	4	..	1	1	1	1	5	1	4	4	1	1	20 m 3 f		
	ING-CHEO.....	1897	1	....	1	2	..	..	..	..	..	..	..	..	2	2	1	..	..	..	..
	Hsiao-i.....	1887	1	1	2	4	..	2	1	2	1	2 D	29	30	7	88	1	1	4 f	1	10 m	2	2 O. R.	
	SHI-CHEO.....	1885	1	2	3	2	1	3	3	1	1	..	20	26	12	72	3	1	2 m. 3 f	2	10 m. 5 f	3	3 O. R.	
	Ta-ning.....	1885	1	2	3	2	1	1	3	2	..	1 D.	80	51	25	177	7	3	15 m 17 f.	3 O. R.	
	KIH-CHEO.....	1891	1	1	2	2	2	..	13	10	3	26	2 s s.	2 O. R.		
	Hlo tsin.....	1893	1	1	4	1	2	..	1 EL	8	4	..	12	1	1	6 m 5 f	1 O. R.	
	P'ing-iao.....	1888	1	3	4	7	..	2	1	6	..	1 D.	69	16	30	100	1	1	22 m.	4 O. R.	
	Hoh CHEO.....	1886	1	1	1	2	1	..	2	1 D.	23	13	4	96	1	2	6 m. 12 f	2 O. R.	
	Hong-tong.....	1886	1	1	2	5	..	1	..	1	..	12 D 3 E 1 P.	325	96	11	702	2 s s.	3	16 m. 6 f.	1	10 m. 16 f.	..	10 O. R.	
	Ioh-iang.....	1896	1	1	2	..	1	1	1	27	13	6	52	1	1	10	3 O. R.	
	P'ING-IANG.....	1879	1	1	2	10	1	1	2	1	1	2 D.	64	69	25	199	2	2	32 m 15 f	2 O. R.	
	K'uh-u.....	1885	1	4	5	2	..	2	1	3	1	1 EL 3 O. R.	44	14	11	87	3	1	10 m	3 O. R.	
	I-shi.....	1891	1	1	2	..	2	1	..	1	1 O. R.	
	Uin-ch'eng.....	1888	1	1	8	..	4	2	1	18	18	..	37	1	2	15 m 8 f.
	Mei-ti-kiai.....	1895	1	1	2	
	HSIAI-CHEO.....	1895	1	1	2	3	..	1	1	1	..	6	3	7	7	1	1	8 m	1 O. R.	

E Evangelist. D. Deacon. EL. Elder. P. Pastor. O. R. K. Opium Refuge Keeper. P. S. Partially Supported. S. S. Self-supported.

PROVINCES.	STATIONS. <small>(Arranged in three lines from West to East for easy reference to Map. The dates in this column, in many cases, are of itinerations begun.)</small>	Stations and Missionaries. <small>(Capitals of Provinces in capitals; of Prefectures in small capitals; and of Counties in romans; Market towns in italics.)</small>	Work begun.	Paid Native Helpers.							Unpaid Native Helpers.	Communi- cants in Fellowship.		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensaries, and Opium Refuges.		
				Stations.	Out-stations.	Chapels.	Missionaries and their wives and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.		Colporteurs, etc., Chapel Keepers.	Bible-women.	Male.	Female.		Baptized in 1897.	Baptized from Commencement.	Boarding.			Day.	
																			Schools.	Native Pupils.		Schools.	Native Pupils.
SHAN-SI <i>(continued)</i>	Lu-ch'eng.....	1889	1	.....	1	4	.....	2	2	.....	1 EL.	12	4	5	39	1	1	5	1	10	.....	
	U-u.....	1896	1	.....	1	2	.....	2	1	2	1 D.	46	13	16	18	1	.....	3 m.	1	11 m.	1 D.
	LU-AN.....	1889	1	.....	1	7	.....	2	1	.....	.....	19	8	5	60	1	1	3 f.	.....	.....	.....
CH'H-LI, 1887	T'ien-TSIN.....	1888	1	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	PAO-TING.....	1891	1	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Huai-luh.....	1887	1	1	2	4	.....	1	1	1	.....	6	12	9	23	1	.....	.....	1	4 m.	1 D.
	Shuen-teh.....	1888	1	.....	1	3	.....	1	.....	.....	.....	3	2	4	6	1	.....	.....	.....	.....	.....
SHAN-TONG, 1879	Chefoo.....	1879	1	.....	1	5	.....	1	.....	2	.....	28	8	6	85	1	.....	.....	.....	.....	2 H.I.D.
	" Sanatorium.....	1880	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	" Build. Wks.....	.....	.....	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	" Boys' School.....	1880	.....	.....	.....	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	" Girls' ".....	1884	.....	.....	.....	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	" Prepty. ".....	1895	.....	.....	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	T'ong-Shin.....	1889	1	5	1	2	.....	2	5	.....	.....	1	.....	.....	6	.....	.....	5	47 m.	.....	.....
Ning-hai.....	1886	1	.....	1	7	.....	1	1	.....	.....	13	28	.....	102	1	.....	1	12 f.	1 D.	.....		
HO-NAN, 1875	Siang-ch'eng.....	1891	1	.....	1	4	.....	1	.....	1	.....	68	15	21	94	1	.....	.....	.....	.....	.....
	Cheo-kia-keo.....	1884	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ho-uan.....	.....	1	.....	.....	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ho-peh.....	.....	1	5	8	2	.....	.....	2	1	1 EL.	91	59	55	179	6	.....	.....	.....	.....	.....
	Ho-si.....	.....	1	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	CH'EN-CHEO.....	1895	1	.....	1	2	.....	1	.....	1	.....	6	.....	6	7	1	.....	.....	.....	.....	1 D.
	T'ai-k'ang.....	1895	1	.....	1	3	.....	1	.....	1	1	6	.....	6	6	1	.....	.....	.....	.....	1 D.
	Sha-k'i-tien.....	1886	1	.....	1	4	.....	2	3	3	4	1 D.	18	34	14	70	1	.....	2	16 m. 16 f.	.....	
King-tsi-kuan.....	1896	1	.....	1	2	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
W. SI-CH'UAN, 1877	Song-p'an.....	1892	1	.....	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kuan-hsien.....	1889	1	.....	1	4	.....	1	1	1	.....	9	3	4	10	1	.....	.....	2	9 m. 15 f.	.....	
	CH'EN-TU.....	1881	1	4	5	8	.....	4	2	1	1	98	85	61	280	5	.....	.....	3	15 m. 15 m. 3 f.	1 D.
	KIA-TING.....	1888	1	1	2	7	.....	2	1	.....	.....	6	11	7	15	1	1	6 m. 14 f.	.....	.....	.....
	SUI-FU.....	1888	1	.....	1	5	.....	2	1	2	1 D.	18	6	4	30	1	.....	1	20 m.	1 D.	.....	
	LU-CHEO.....	1890	1	.....	1	4	.....	1	.....	1	.....	3	4	.....	14	1	.....	.....	.....	.....	.....
	CH'ONG-K'ING.....	1877	1	2	3	10	.....	1	2	1	1	31	15	7	90	3	.....	.....	2	30 m. 20 f.	.....	
	Ta-t sien-lu.....	1897	1	.....	1	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
E. SI-CH'UAN. 1886	Kuang-uen.....	1889	1	.....	1	8	.....	.....	.....	.....	.....	2	15	.....	26	1	.....	.....	.....	.....	1 D.
	Sin-tien-tsi.....	1892	1	.....	1	3	.....	.....	1	.....	.....	16	11	6	27	1	.....	.....	1	15 m.	.....	
	PAO-NING.....	1886	1	3	4	17	.....	2	1	.....	2	67	44	22	129	4	.....	.....	1	18 m.	1 H.
	SHUEN-K'ING.....	1896	1	.....	1	3	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Pa-cheo.....	1887	1	.....	1	7	.....	1	1	.....	.....	15	37	14	60	1	.....	.....	1	34 m.	1 D.
	Uan-hsien.....	1888	1	.....	1	4	.....	.....	1	1	.....	4	4	.....	9	1	.....	.....	1	29 m. 3 f.	.....	
HU-PEH, 1874	Lao-ho-k'eo.....	1887	1	1	10	1	2	2	1	2	27	8	9	48	1	1	39 m.	
	Han-k'eo.....	1889	1	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	l-CH'ANG.....	1895	1	5	6	4	.....	2	.....	1	.....	5	6	1	9	1	.....	.....	.....	.....	.....
AN-HUEI, 1869	T'ai-ho.....	1892	1	.....	1	5	.....	1	1	.....	1 EL.	11	9	2	26	1	.....	.....	1	7 m.	.....	
	Ch'eng-iang-kuan.....	1887	1	.....	1	4	.....	.....	.....	1	.....	4	.....	1	7	1	.....	.....	.....	.....	1 D.
	Ku-ch'eng.....	1887	1	3	4	4	.....	1	.....	.....	2 EL.	52	26	6	132	2	.....	2	.....	5 f.	.....	
	LUH-AN.....	1890	1	.....	1	6	.....	1	.....	.....	1 EL.	9	7	9	17	1	.....	.....	.....	.....	.....
	AN-K'ING.....	1869	1	3	4	3	.....	3	4	1	1	4	38	23	6	138	4	.....	.....	21 m. 18 f.	1 D.
	Training Home.....	.....	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wu-hu.....	1893	1	1	2	2	.....	1	1	1	.....	27	13	4	64	2	.....	1	17 m.	.....	.....
	Kien-p'ing.....	1894	1	.....	1	2	.....	1	.....	.....	.....	2	1	.....	2	1	.....	.....	.....	.....	.....
	NING-KUEH.....	1874	1	1	2	6	.....	.....	2	.....	1	1 EL.	24	22	9	98	2	.....	1	5 m. 4 f.	.....	
	KUANG-TEH.....	1890	1	.....	1	4	.....	1	.....	.....	.....	1	1	.....	.....	1	.....	.....	.....	.....	.....
	CH'I-CHEO.....	1889	1	.....	1	3	.....	1	1	.....	.....	3	4	.....	19	1	.....	.....	1	4 m. 3 f.	.....	
	Kien-teh.....	1892	1	.....	1	2	.....	.....	3	.....	.....	8	3	1	15	2	.....	.....	2	18 m.	.....	
	HUEI-CHEO.....	1884	1	3	4	3	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	ING-CHEO.....	1897	1	.....	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

PROVINCES.	STATIONS. <i>(Arranged in three lines from West to East for easy reference to Map. The dates in this column, in many cases, are of itinerations begun.)</i>	STATIONS. <i>(Capitals of Provinces in capitals; of Prefectures in small capitals; and of Counties in romans; Market towns in italics.)</i>	Stations and Missionaries.				Paid Native Helpers.				Unpaid Native Helpers.	Communi- cants in Fellowship.		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensaries, and Opium Refuges.		
			Work begun.	Stations.	Out-stations.	Chapels.	Missionaries and their wives and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.		Colporteurs, etc., Chapel Keepers.	Bible-women.	Male.	Female.		Baptized in 1897.	Baptized from Commencement.	Boarding.			Day.	
																			Schools.	Native Pupils.		Schools.	Native Pupils.
KIANG-SU, 1854	An-tong	1891	1	....	1	3	..	1	1	....	....	8	4	2	15	1	....	....	1	12 f.	....	
	Ts'ing-kiang-p'u	1869	1	....	1	7	....	....	1	....	1	17	16	10	1	1	....	....	1	12 m.	....	
	Kao-iu	1888	1	1	2	5	..	1	1	....	....	5	2	1	+	2	....	....	1	19 m.	....	
	LANG-CHEO	1868	1	....	2	7	....	....	3	....	2	5	19	4	165	1	1	6 f	3	58 m.	....	
	Training Home .....	....	....	....	....	4	..	1	1	1	1	12	8	3	8	1	....	....	2	15 m.	....	
	CHIN-KIANG	1888	1	....	1	4	..	2	1	....	....	9	6	....	1	1	....	....	1	10 f.	....	
	Shanghai	1854	1	....	....	10	....	....	....	....	....	5	....	3	3	1	....	....	....	9 m.	1 H.
	Financial Dept .....	....	....	....	6	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Business Dept .....	....	....	....	6	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Home .....	....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Hospital .....	....	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Evangelistic work .....	....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
UIN-NAN, 1877	Bnamo (Up. Burm'h)	1875	1	....	1	2	....	....	....	....	2 D.	8	1	....	22	1	....	....	....	....	....
	TA-LI	1881	1	....	1	4	....	....	1	2	....	4	....	....	5	1	....	....	1	10 m.	....	
	UIN-NAN	1882	1	....	1	13	....	....	....	....	....	1	2	....	12	1	....	....	....	....	....
	K'UH-TSING	1889	1	....	1	6	....	....	....	....	....	....	....	....	3	1	....	....	1	23 m	....	
	CHAO-T'ONG	1887	1	....	1	6	..	1	3	....	....	2	8	4	15	1	....	....	3	30 f	1 D.
	TONG-CH'UAN	1891	1	....	1	6	..	1	2	....	....	9	8	....	18	1	....	....	1	50 m	1 H.
	Teng-yueh	1897	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	15 f	....	
KUEI-CHEO. 1877	KUEI-IANG	1877	1	....	1	7	..	1	1	....	1	12	21	6	77	1	....	....	1	14 f.	1 D.
	AN-SHUE	1888	1	2	3	5	..	1	1	1	2	19	9	1	29	3	....	....	1	16 m.	....	
	Tuh-shan	1893	1	....	1	4	....	1	....	....	....	2	....	....	....	1	....	....	....	....	....
	HSING-I	1891	1	....	1	4	....	....	1	....	1	2	4	2	3	1	....	....	1	11 m	....	
	(Work among Aborigines) Pang-hai	1897	1	....	1	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
HU-NAN, 1875	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
KIANG-SI, 1869	KIU KIANG	1889	1	....	1	4	....	....	....	1	....	2	5	....	9	1	....	....	....	....	....
	Ta-ku-t'ang	1873	1	....	1	5	..	1	1	....	....	3	2	....	9	1	....	....	1	11 f	....	
	NAN-K'ANG	1887	1	1	2	1	1	1 D.	3	6	14	1	1	10 m	
	An-ren	1889	1	2	3	5	..	3	1	....	1 EL.	24	19	9	63	1	....	....	1	6 m	....	
	Peh-kan	1893	1	2	3	2	....	2	....	....	....	4	9	2	8	1	....	....	....	....	....
	Kuei-k'i	1878	1	5	6	7	1	....	4	....	4	3 EL. 2 B W	45	112	40	220	6	1	27 f	2	31 m.
	Shang-ts'ing	1893	1	....	1	2	..	1	....	1	....	4	7	4	13	1	....	....	....	....	....
	Ih-iang	1890	1	2	3	4	..	1	....	2	....	30	31	15	67	1	....	....	....	....	....
	Ho-k'co	1878	1	5	6	6	1	1	3	2	1	1	36	37	11	99	1	....	....	....	....
	Iang-k'co	1890	1	1	2	2	..	1	....	1	....	18	19	7	41	1	....	....	....	....	....
	Kuang-feng	1889	1	1	2	2	..	2	....	1	....	13	13	6	34	1	....	....	....	....	....
	Uh-shan	1877	1	2	3	7	..	2	1	1	1	41	44	....	142	1	1	30 f	....	....	....
	Chang-shu	1895	1	2	3	3	....	2	....	....	....	6	....	3	3	1	....	....	....	....	....
	KIH-AN	1891	1	....	1	4	....	....	....	1	....	3	4	5	5	1	....	....	....	....	....
Feng-kang	1891	1	1	2	5	....	....	....	2	....	4	2	5	7	1	....	....	....	....	....
CHEH-KIANG. 1857	IANG-CHEO	1866	1	8	9	....	2	3	....	....	2	7	135	83	9	432	9	....	....	....	....
	SHAO-HING	1866	1	5	6	2	..	4	....	2	4	1 P.	160	92	20	304	5	1	21 f	....	....
	Sin-ch'ang	1870	1	2	3	3	..	3	....	2	1	2 D.	34	18	4	66	1 P.	....	....	....	....
	KIU-CHEO	1872	1	3	4	4	1	4	1	....	1	19	15	5	127	3	....	....	1	3 m.	1 D.
	Ch'ang-shan	1878	1	4	5	2	....	3	....	2	2	1	33	35	3	114	3	....	....	....	....
	Lan-k'i	1894	1	....	1	3	....	1	....	....	2	2	5	3	3	1	....	....	....	....	....
	KIN-HUA	1875	1	1	2	3	....	3	2	1	....	19	16	5	82	2	....	....	2	19 m	....	
	Iong-k'ang	1882	1	....	1	2	..	1	....	1	1	20	14	4	62	1	....	....	....	....	....
	Chi'ue-cheo	1875	1	....	1	4	....	1	....	1	....	13	12	12	33	1	....	....	....	....	....
	Long-ch'uen	1894	1	....	1	4	....	1	....	1	....	4	3	2	4	1	....	....	....	....	....
	Uin-ho	1895	1	....	1	2	..	1	....	....	....	4	....	3	3	1	....	....	....	....	....
	Song-iang	1896	1	1	1	2	....	1	....	1	....	7	....	1	6	2	....	....	....	....	....
	Siao-mei	1890	1	....	1	2	..	1	....	....	....	3	....	3	7	1	....	....	....	....	....
	NING-PO	1857	1	1	2	4	..	1	....	1	1	1 D.	8	12	....	159	1	....	....	....	....
	Feng-hua	1866	1	2	3	2	1	3	....	3	2	37	34	7	157	3	....	....	....	....	....
	Ning-hai	1868	1	3	4	3	..	2	2	2	2	95	55	30	222	4	1	6 m.	1	7 m.	....	
	T'AI-CHEO	1867	1	14	15	8	..	11	1	2	6	4 D.	499	125	124	726	6	1	6 f	....	....
	Huang-ien	1896	1	16	17	3	..	11	....	1	1	3 D.	1134	150	321	1495	10	1	4 m.	....	....

† Included under Iang-cheo.

§ Including also Ts'ing-kiang-p'u and Kao-iu.

PROVINCES.	STATIONS.		Stations and Missionaries.				Paid Native Helpers.					Unpaid Native Helpers.	Communi- cants in Fellowship.		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensa- ries, and Opium Refuges.
			Stations.	Out-stations.	Chapels.	Missionaries and their wives and Associates.	Ordained Pastors	Asst. Preachers.	School Teachers	Colporteurs, etc., Chapel Keepers.	Bible-women.		Male.	Female.	Baptized in 1897.	Baptized from Commencement.		Schools.	Native Pupils.	Schools.	Native Pupils.	
(Arranged in three lines from West to East for easy refer- ence to Map. The dates in this column, in many cases, are of itinerations begun.) <																						

Abstract of China Accounts.

Dr.

Disposition of Funds Remitted from England, America, and Australia, and Donations received in China during 1897.

Cr.

	Tls.	cts.	Tls.	cts.
To Balances.....			34,140	79
General and Special Accounts:—				
Remittances from England—Nov., 1896, to Nov., 1897—				
Funds for General Purposes of the Mission.....	£14,185	0 0		
Special Donations.....	10,431	9 5		
	* £24,616 9 5			
£24,616 9s. 5d produced at current Rates of Exchange....			184,499	82
Donations in China and Receipts from America and Australia, see list below (=at 2s. 8 1-16d. £7,438 7s. 4d.).....			55,679	02
From Rents, Exchange and Interest Account (= at 2s 8 1-16d. £253 17s. 9d.).....			1,900	46
			242,079	30
Tls. 276,220 09				

*NOTE.—This amount includes the sum of £3,485 19s. 11d. remitted to China during November and December, 1896, which was not acknowledged in the Cash Account for 1896. On the other hand it does not include the sum of £2,953 1s. 2d. remitted to China during November and December, 1897.

	Tls.	cts.	Tls.	cts.
General and Special Accounts:—				
By Payments to Missionaries—				
For Personal use.....	154,475	42		
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of Stations and Out-stations of the Mission....	36,399	87		
For Expenses of Boarding and Day Schools...	6,748	73		
For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses.....	2,247	97		
For Houses Accounts (including Special Donations Tls. 16,335.67 for new premises in the following places—Chefoo, Chin-kiang, Anshuen, Ning-kueh, Iang-cheo, Kih-an, Iong-k'an, Ho-k'eo, Lu-cheo, etc.).....	23,035	25		
			222,907	24
For Passages to England, America, and Australia (including Special Donations, Tls. 729 16).....			9,797	32
Associates' Funds transferred to separate Cash Book.....			466	88
Balances carried forward.....			43,048	65
(Tls. 276,220 09 at 2s. 8 1-16d. = £36,901 5s. 6d.)				
Tls. 276,220 09				

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

1, Finsbury Circus, London, E.C., April 21st, 1898.

(Signed) ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.

Editorial Notes.

Monthly Text: "*Peace be unto you: as my Father hath sent me, even so send I you.*"—John 20: 21.

WE had the privilege of welcoming home upon the 2nd, our friends, Mr. and Mrs. William Taylor and their two children.

Mrs. Taylor, as Miss Jessie Gardner, went out in our first party in 1888, and Mr. Taylor followed in 1889. They have been located of late at Uh-shan, in the Province of Kiang-si, and have had there a large and important service. We hope that our friends will be greatly blessed through their visit home, and that their testimony, as it may be given later among the Churches, may be used of God in quickening interest in behalf of China.

Our beloved brother, the Rev. J. McCarthy, has left us for Scotland and England, to be absent there for about two months. Mr. McCarthy has been our steadfast helper in the work here for some seven years past, and we are glad that the Lord has opened the way for him to visit relatives and friends for a little season in the Old Country, and to thus refresh himself for further service in behalf of China. We trust journeying mercies will be granted him, and that he will be brought back to us in safety and in fulness of blessing.

As proposed in the April number, Mr. Frost journeyed west in May and went so far as Kansas City, Missouri. He was accompanied by Mr. Knight, and together they held a Bible Conference for two weeks. The meetings were held at the Bible Institute of the Gospel Union, under the leadership of our good friend, the Rev. George S. Fisher. There were services in the Institute in the mornings and afternoons, and some in outside places in the evenings. Mr. Knight's testimony concerning the work of the Lord abroad and the need of service for the heathen was particularly appreciated, and resulted in some young persons offering for China. Upon the return journey meetings were held at the Bible Institute at Chicago, where more candidates offered, and later Mr. Knight held a meeting at the Y. M. C. A. in Detroit. During the present and the following month Mr. Frost will be away from home much of the time, holding meetings in different places. We shall be most thankful if friends will remember before God these various services that they may be the means of bringing many persons into obedience before the Lord and of leading not a few into service for and in China.

The friends in these countries, who know the name of Mr. Walter B. Sloan, Secretary of the Mission in England, will rejoice in the blessing which God has given him in the deputation work recently undertaken upon the Continent and elsewhere. Mr. Sloan was first in Germany, at Berlin and at other centres, and then proceeded to Russia, going so far as St. Petersburg. Later, he visited Finland, and finally went to Sweden, where he held meetings in many cities. Mr. Inwood, who was recently in Canada, joined Mr. Sloan in Sweden, and spoke with him in the meetings held in that country. A large measure of blessing was given by the Lord in every place visited, and there is reason to expect that China will receive new prayers and new lives as a result of the witness borne. It is a peculiarly encouraging sign of the time that Continental countries are awakening to the need of heathendom, not only because of what this will mean to heathenism, but also because of what it will mean to these home lands. The reflex blessing upon these countries will certainly be a large one, as it has been in other lands, and we delight to know that such a country as Russia will be thus favoured.

The Mission Home, during these days, is well filled with candidates, and we expect others to join us in the near future. Will not our praying friends remember us in connection with these lives? It is a solemn thing to have to decide whether a person shall or shall not serve in China, and the more we have to do with such cases the more we feel the need of nothing short of the almighty power and wisdom of God in order to decide aright. We desire to send no person forward who is not called and prepared by the Spirit, and

we wish to hold no one back who is so called and prepared. We ask our friends to fervently plead with God that we may be at His disposal in this matter, as also in all else that concerns our holy and sacred service.

Our esteemed friends, the Rev. and Mrs. Geo. C. Needham, of Germantown, Penn., are about setting forth for Japan and China to hold there Bible Conferences similar to those held last year in those countries by the Rev. D. M. Stearns. The visit of Mr. Stearns gave many of the Missionaries in the East a new longing in their own behalf for the expository teaching of the Word of God, and a number of Missionaries in Japan have united in asking Mr. and Mrs. Needham to follow up Mr. Stearns' visit by a somewhat lengthened sojourn there for the purpose of holding Bible Conferences in various parts. It is thought that subsequently similar meetings will be arranged for in China, and it may be that the way will be eventually opened for an extension of the work into India and other eastern lands. Our good brother, Mr. Stearns, meanwhile, at the invitation of the Rev. Andrew Murray and others, has set forth for South Africa to bear witness there as God shall give him openings, and expects to be engaged in this service until the fall of the year. We bespeak for all these servants of God the prayers of the saints, that their testimonies may be a cause of refreshing to many Missionaries and a cause of strengthening to many of the brethren of the native Churches.

We note with joy that the Prayer Union, which was inaugurated here in 1893 and which has been so large a blessing to this part of the work, is to be extended and applied to all the parts of the Mission. Mr. Steven, who was largely instrumental while with us in developing the Union, has been requested by Mr. Taylor to establish a like Union in England, and it is probable that the friends in Australia and New Zealand will be asked to establish it in those countries also. If this is accomplished, the Prayer Union will be world-wide, and there will be few times in the twenty-four hours when the incense of praise and prayer in connection with the work in China will not be rising up before the throne of grace. It thrills our hearts to think of the joy this will bring to our adorable and beloved Lord and of the new blessings which will be given from His opened hand to the needy land of China. Once more, "Ye that are the Lord's remembrancers, keep not silence."

The members of the Committee which has been responsible for the various conventions for the deepening of spiritual life held in Toronto during late years have arranged to meet in some retired spot during the last week in June and to give themselves for three or four days to a prayerful study of the Word of God, for their own spiritual good and for the help of such others as may be personally invited to join them. It is hoped while the brethren are together that the Lord will not only give new blessing to those present, but will also make it plain what arrangements may be made for further public meetings in Toronto and elsewhere. There is a large demand at the present time on the part of Christians, not only in the cities, but also in country places, for testimony upon the line of higher truths, and this betokens a sincere desire in many for more personal conformity to the life of Christ in life and in service. The Committee is receiving many invitations to provide speakers for such a purpose, and it is evident that a heavy responsibility is thus laid upon its membership. May the Lord be gracious to the brethren as they meet together at the close of the month, and teach them such deep things that they will become true teachers in their turn toward others. We feel much concerned about the issue of this gathering, as we are sure that blessing so received and passed on will mean eventually that a new tide of blessing will set toward China and other foreign parts. All true missionary zeal finds its origin in a quickening of spiritual life, and it is this particularly that we need to seek to have developed.

CHINA'S MILLIONS

When Thou Prayest.

BY REV. GEORGE WILSON, OF EDINBURGH.*



DESIRE to open my address from the Master's words in St. John's Gospel, 14 : 23, " If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." I am just a little jealous of the over-emphasis of the indwelling of the Holy Spirit. We cannot, in a sense, overstate that, but let us never forget that there is an indwelling of the Father, and an indwelling of the Son, as well as an indwelling of the Spirit. We open our hearts to eternal

this twisted and warped character of ours into the perfect image of the Lord Jesus Christ. And that must go on; it must be not once for all, but an act that is as daily as a man's rising from his couch to begin his day's work. Not only so: there must be surrender for any particular service that God has given to you or given to me to do each day. Not only so, but there must be surrender in submission to all those

DISPENSATIONS AND DISCIPLINES

that come to the Christian every day. When you rise from your bed with a headache or a toothache, go to your knees and ask God's grace to bear that without a single murmur, and to yield to that without the least friction in your heart. Surrender to God for that. Above all, surrender to God for the gift of prayer. What do you do in the silent moment when you enter God's house of prayer for worship? What do you do in that silent prayer? What do I do when I go and kneel down in my pulpit, and lay my head on God's Holy Word, and spend a moment or two in silence? Whatever you do, do this: Surrender yourselves to God for the gift of worship, surrender yourselves to God for the gift of real prayer, and for real exercise in His presence all through the service. I do not know my Father, and I do not know his child's heart, if I cannot assure him that he will find that silent moment fling its sweetness over the whole service.

Waiting on God. Surrender is an act, waiting is an attitude—the attitude of a redeemed soul towards its loving Father, its loving Saviour, and the loving Holy Spirit. And it is not in the least a thing that comes by itself. Waiting on God is a Christian art, not taught by man, but by the Holy Spirit. I cannot go into it fully, but there are one or two things that I am quite sure of.

If you are to wait on God, you must practise the Lord's presence. We must be able to know that Presence, to realize it, to feel it, and to live in it.

Another thing is this: You and I must tarry the Lord's leisure. Oh, how often I wished that God was in a hurry with some blessing that I needed! I thought,

BECAUSE I WAS IN A HURRY

to get it, He should be in a hurry to give it. But He took me, as He took the Syrophenician woman, and first brought me to the point where I was ready to receive. Do not ask the fruit before He sees fit to give it; do not ask for the removal of what you may wish to get rid of, until it has wrought its blessed discipline in your heart, and then the Lord will take it away.

And then shall I say, without being in the least irreverent, Cultivate the Lord's convenience. I have often lain upon my bed in weakness and weariness, breaking my heart about the coming Sunday, lest I should not be able to go and speak to the people whom God has given me to help. But oh, what peace and what joy has come to one's heart, when one has got grace to say: "Though I never preach again, He has a purpose with me. I will take His convenience, and if it is to go home I will go, and if it is to stay here I will stay. But my Father knows, and in that knowledge I want to rest."

love, and the Father comes in; and we open our hearts to eternal light, and the Son comes in; and we open our hearts to eternal power, and the Spirit comes in. It is the indwelling of Father, Son and Holy Ghost, that is the spring of prayer, and effort, and character, and service. And therefore Christ says: "We will come unto him, and make Our abode with him."

The modern Church is very largely

LOSING THE SECRET OF PRAYER.

By the emerging of new questions and the hurry of life, it is being crowded out; and by modern speculation, on many sides, it is being doubted out; and by a culture that does not understand itself, in many ways, it is being refined out. I believe that if the Church is to be saved from losing the secret of prayer, we shall need more than one Conference to grapple with this great question.

Now, I take the subject just as it has been given me in your programme, pleading, however, for a large freedom for my own heart, and for yours, when we go into the presence of God. "Where the Spirit of the Lord is, there is liberty," and I do not want to bind myself to a cut-and-dried order in which I am to address my Heavenly Father. What lies on my heart most impressively I want most impressively to pray about; and therefore I do not ask you to take an order, and to say, I will have no other order than this. But I do say that these elements which have been given us in this programme are the outstanding elements of all true Christian prayer.

And the first thing about prayer is surrender. I do not suppose I am speaking to many, I may be not speaking to any, unsundered souls to-day. But if I am, I would say, My brother, or my sister, I could as easily teach that blind man the law of colour as I could teach you the law of prayer; I could as easily teach that deaf man the law of music, as I could teach you the law of prayer. If you are not surrendered for the salvation of your soul, you never will understand what prayer means; but if you come to that surrender you will soon understand the reality of it, though not all the aspects of it.

But not only so. There must be on the part of the Christian a daily surrender for sanctity, for the moulding Spirit of God to transform

Another thing I venture to say: Will you show the Lord that you are giving Him your best in prayer? When I began my ministry I was very foolish, like most young ministers. You know there are times of the day when perhaps you can do more work in five minutes than you can do, in other circumstances, in half an hour. And so at certain times I used to say: I must seize my pen and manuscript, and do my very best for God. But it was not very long before He taught me a far better lesson, namely, when blood is circulating keenly, and the brain is clear, and the insight is true, give that to God in prayer. You will find that that is one of the paying things in the Christian life. You will accomplish far more by thus giving God your best than by merely taking up that best moment to do some work for yourself. I would rather not pray than keep my weary hour for God. He did not keep His weary hour for me; He gave His very best. Be sure you give Him your very best.

I can only say a brief word about the Divine side of waiting on God. And it is this: My waiting on God will never come up to His waiting on me. My waiting on my Father can never match my Father's waiting upon His child.

Now I come just to mention the subjects of Adoration, Confession, Thanksgiving, Petition. I have this to say about them in general. As you value reality, be real in your prayer. Never utter a sentence of adoration if you are not in an adoring frame of mind. So with all the others.

Adoration—what does it mean? The hunger of my soul for a Higher than myself—that is adoration. And the discovery that God is not only a higher, but the Highest—that is adoration. Oh, the joy of finding out the highest! Oh, the joy of finding out that I know where I can go to, and that beyond that I can never go! Therefore, at His feet I am able to pour out, through Jesus Christ, that wonderful adoration of the heart for what He is in Himself, for what He has been to me, and for all that He has promised to be in the future. I am perfectly sure that sometimes you will get such a vision of God that the Holy Spirit will not let you, at a single session of prayer, do anything else but just pour out your heart in adoration.

But the Divine side of adoration must not be overlooked. You know that God is not only the self-satisfying One, but in Jesus Christ He is the self-revealing One. The more I live in the world I see this—how little I depend on the things I find out, and how wholly I depend on the things my Father has told me!

REVELATION, NOT DISCOVERY!

He tells us out His character, He tells us out His purposes, and He tells us out His love. The wonderful fact in connection with the Divine side of adoration is this—God has seen something in you and me that was worth the most stupendous sacrifice in the world, and so He has come through that sacrifice to reach us and possess us.

Confession.—I want to give you a warning. Never speak the language of a broken heart if your heart is not broken. And what are

you to do? We can, before God, always coincide with His judgment concerning the load and the loathsomeness of human sin. When a man comes to me and says: "The greatest burden I bear is that I am not burdened," I say: "Are you willing to coincide with God's judgment concerning sin, and to say: I will grasp it with all my might, and I will believe it?" I never knew a person who did that and did not get a broken heart, and get it very speedily. And this is what we can all do in the confession of sin—we can acquiesce in the judgment of God concerning sin's load and loathsomeness.

The Divine side of confession is this: We need God to tell us where we are, and what we are. I cannot tell you what you are, and no man can. God will come down to-day and stir your heart and stir my heart, and tell us just where we are and what we are in the spiritual life.

Thanksgiving.—In thanksgiving we must be very careful to distinguish between

WHAT WE LIKE AND WHAT WE NEED.

There is a great distinction here. I gave a gift to a little friend of mine, a sweet wee boy, not long ago, and his mother said: "Won't you thank Mr. Wilson?" Perfect silence! "Do you refuse to thank Mr. Wilson?" And then tears came to the help of most of us, and he just said: "Mother, I do not like it!" Dear wee man! it was beautiful! I took him in my arms, and said: "What would you like?" "I would like a lamb!" "Then you shall have your lamb by to-morrow morning's post." I said, "You will get what you like," because I was able to say that without doing any harm to the boy.

The Lord has often sent me a thing I did not like. But when I have learned to say: "Now, Lord, I want to thank Thee for whatever Thou dost send; not the things I like, but the things I need"—oh, what rest, and peace, and joy have come into one's life!

Just one word about Petition. What are we to ask and pray for? Well, the Scripture says we are to pray for everything. "In everything by prayer." I will tell you a law by which I go myself: I will pray for everything that lies within the purchase of the blood of Christ, and anything that lies outside that purchase I do not need, and I will not ask for it, if God will give me grace.

I close by saying that I have in my experience been led to withdraw many prayers. Do you know anything about withdrawn prayers, prayers that you never pray again, for the day came when you saw that it was your duty and privilege and joy to withdraw them? St. Paul never prayed again about that thorn in the flesh. He said in effect: "I won't trouble the Lord any more about this thorn in the flesh." "My grace is sufficient for thee." Withdraw prayer just as God guides you. Do not be guided by anyone else but God Himself. I believe there is a realm for withdrawing our foolish prayers, and giving God such a charge of our lives that they are entirely left in His hand.

Itinerating Experiences.

BY MISS K. B. STAYNER, UEN-CHEO.

EVER since my return here I have intended to write a circular letter telling of Mrs. Stott's and my safe arrival and of some of our doings since then, but it has been a very busy time, and until to-day I have not had opportunity to do so. We reached here on January 13th, and found a very warm welcome indeed waiting us, both from our fellow-missionaries and native friends; in fact, quite a little company were down to meet our steamer at the wharf, and the house itself was prettily decorated, with a great "Welcome" hung up above the front door. The first days, of course, were very full ones, divided between receiving visits from many of the native Christians and unpacking our boxes and getting the house in order. Then,

as soon as the Chinese New Year was over our more serious (though to my mind far pleasanter) work began. During the first month all the regular and voluntary preachers were in for their month of Bible study, so that the time of Mrs. Stott and the pastor was mostly taken up with them. Knowing that I in like manner would be busy with the women in the second month, I resolved in the meantime to be as much in the country as possible, and managed to get in three trips, and, though none of them were very long, they were all most enjoyable. For the first one I went away with Miss Spink on a Saturday to the Bah-zié district, where we have a chapel and a pretty good work going on, though of late some of the Christians

have got rather cold. I had not been there since the first-year of my stay in Uen-cheo; indeed, it was either my first or second country journey in China. On Sunday our little chapel was quite full,

OVER FIFTY CHRISTIANS

and enquirers being present; most of these were men, but we hope ere long that the women's numbers may be greatly added to. We were travelling round in that district till the following Saturday, in the six days visiting in all seventeen different villages to eleven of which no foreigner had been before. At two of these, which we visited in one day, we had a pretty noisy time. They were both busy market towns, and big

crowds turned out to see the strange "barbarians," being so excited that it was difficult to get their attention while we or the preacher or the Bible-women spoke to them. The best plan was for us to stand up so that they could all see us; if not, there was a regular babel, each trying to push the other aside so as to get a view of us. Indeed, we several times during this trip had to resort to the expedient of standing up on the benches, the better to exhibit ourselves. In one way we found it decidedly better for ourselves, as the air up above the swarming mass of people was much purer, and then when we spoke we felt that we had more power, and were able to keep the attention of the crowd better. Being the first month, we, of course, had larger numbers of people (especially men) to come out to hear the Gospel, as this is a sort of holiday time for the Chinese, so we kept the preacher with us all the time. Only at one place were the people rather inconveniently excited. We called there to see a solitary Christian man, and when first we went into his nice new house, only a few gathered; but soon the news of our arrival spread, and men and women began flocking in, some of the former unfortunately coming straight from a feast, where they had been drinking wine. Everyone pushed into the large room, where we were trying to eat a few rice balls our host had had prepared for us, and if it was difficult for the preacher to preach under such disturbing circumstances, it was far more difficult for us to eat and manipulate our chopsticks with people pushing and shoving on every side. At last we gave it up as a bad job, and from standing up behind the table we were obliged to mount the benches. I tried to speak, but it was no use, and one soon saw there were

SOME MISCHIEVOUS SPIRITS

there who really did not want to hear, and were doing their best to prevent every one else from doing so. They began shoving the others forward right on to the table, pressing it in turn right on to our benches. So, seeing this, the pastor (who is not very brave, I must own) told us we had better get down. This was rather difficult to do in the press and confusion, but with his assistance and that of the Bible-woman, we managed to make a hasty retreat through the back door. Our poor host felt very badly at our having to leave his house in this unceremonious fashion; and even in the midst of excitement I could hardly help laughing at my position once. Either the preacher or one of the other Christians was pulling me out of the press when I suddenly felt myself clutched by the arm on the other side. Thinking it was one of the rude villagers, I turned round hastily to find that it was the unfortunate master of ceremonies, who was begging me to return, saying the people would be quieter now, and asking pardon for such a rough reception. Pardon, as you may imagine, was granted freely enough, but we said we thought we had stayed long enough here for the first time, so went straight on to our boat. I think the

people were rather awed at our sudden departure, for only a small crowd followed us to the canal landing, and gave us a pretty quiet send-off. We have heard since that many of the villagers have expressed their sorrow for what happened, and promise us a much pleasanter reception next time.

During that trip it was just the time of the lantern processions, and the people are always in a more excited state then. We had the pleasure of having these processions nearly every night at the different villages where we stayed. The biggest was on our last night at Bah-zie. Here ten or twelve of the surrounding villages joined together to make it a very fine affair, and, if noise was a token of success, there certainly could be no mistake—it was a wonderful success, and we had the full benefit of the music, the house at which we were staying being at an important angle, where all the processions from the different villages met. The idea is: each village subscribes to make up a lot of lanterns, some of them several yards in length, so that when carried on a man's shoulders, and all lighted up, they look like great serpents or dragons slowly crawling along in the darkness of night. Others of different shapes, covered with coloured gauze, generally bright green, look very picturesque indeed. These in long, endless processions, accompanied by plenty of deafening musical instruments, are carried from village to village, and are supposed to bring good luck to each. Of course, as it all has to do with superstition and idolatry, our Christians

FEEL UNABLE TO SUBSCRIBE,

and their refusing to do so is often at the root of many of their persecutions. These processions last from dark until the early hours of morning, so you may imagine there is not much sleep for one on such nights; indeed, it all seems most uncanny to me. The music, firing off of crackers, and the accompanying weird cries have a most heathenish sound, and make one feel how closely one is hemmed in on every side by satan and his confederates. However, it has the good effect of always making us pray more earnestly for the power of God's Holy Spirit to be manifested to destroy the works of the devil, and it is good to feel our God is almighty, and has delivered all power unto the Lord Jesus. I would ask your prayers for the whole of the Bah-zie district, that the Christians may be quickened, and that, out of the places we visited, many may be called forth to be the Lord's disciples. Especially do we want prayer for Dzang-doa, the rowdy place mentioned above, where there seems really a spirit of opposition to the Gospel.

I was away again the following week for a couple of days with Mrs. Menzies, when we visited seven different villages; though quite near the city, they had very few of them been visited by foreigners before. It is the district where my Friday afternoon class is held, so I expect to go again soon and visit yet other places around, as it is quite convenient to go for my class and then stop over a couple of days and do a little evangelistic

work. Then last week Mrs. Menzies and I were away up river for over five days, when we visited twelve or thirteen villages. It had been very rainy the week before, but cleared up, and was wonderfully fine during all the time of our absence, and the country was simply lovely. It was not convenient to take boats to the different places, so we walked quite a great deal—one day about nine miles, and other days not much less than seven, so we got plenty of fresh air. In this, the Zie-shi district, we found quite a different spirit from that in Bah-zie. Though a number of villages we went through had never been visited by foreigners before, there was very little excitement or interest evinced, not only in our message, but, strange to say, in ourselves. We feel that

THE POWER OF THE SPIRIT

is greatly needed to awaken dead souls in that place. Had we not known somewhat the character of the people even before we came out, and especially prayed for help on this trip, and during the ensuing days constantly committed our cause unto God, and asked Him to work, we should have felt very discouraged. But as it was we went straight forward, sowing the good seed as we had opportunity, trusting in God to give the increase. We, indeed, had no power against the coldness and apathy of so many whom we met. We were grieved also to meet so many amongst the Christians who had gone back and (to a certain extent only, we trust) left their first love. We were especially anxious for blessing upon the household where we spent our nights. The father has believed the Gospel for about fourteen or fifteen years; in fact, was the first in that district to become a Christian. Through his life and testimony three or four other neighbours were brought in, one of these being the most earnest woman we have up there, and two of the others being amongst our regular preachers now. What a warning to us, lest having preached and been a blessing to others, "I myself should be a castaway," of little or no use in the Master's vineyard. For one feels this man is by no means what he used to be, nor is his wife (also an old Christian) much spiritual help to him. However, this time they were very

KIND AND HOSPITABLE TO US,

and we had some very straight talks at evening prayers with the family, and were glad to see this man give up three whole days to taking us round to different villages where he thought there were any anxious to hear the Gospel. When there were a good many men in the audience we would ask him to help us in the speaking, and, though he was not a very good or strong speaker, still it was encouraging to see him ready to do a little for the Lord, and we are in hopes that in giving to others his own soul may be blessed.

I am now, whenever at home, taking a class for outside women on Sunday afternoon, Mrs. Stott taking the Christian women, as she used to in the old days. Of course, mine is rather a fluctuating class, but when it is fine I generally get a good number. We

have suggested to our own women how nice it would be if they each brought at least one other neighbour or friend who did not know the Gospel, and some have evidently taken up the suggestion; if they all did I would, indeed, have an overflowing class-room. Last Sunday being the first day of the month, and so our communion day. I had twenty-six, though the weather was by no means fine; a good many had come for the first time, while others knew a little of the Gospel.

They were so attentive and interested, it was a pleasure to take them.

For this month I have twenty-one women in for Bible study, and expect three more. As usual, I devote all my day to them, and have a teacher also to help them in reading hymns and their Bibles. One of them came in a week earlier for us to help her to break off opium-smoking, which she felt to be a great sin, and must be broken off before she could ask God to bless her in any

way. It was no light matter to face, as she was sixty years old, and had smoked for forty years; however, the Lord has been very merciful, and she has not suffered nearly as much as was feared. To-day she was out for the first time to one of the classes, and we hope by next week she may be quite over the worst, and getting stronger again. Please pray that she may stand firm in God's strength, and never go back to the hateful drug again.

Baptisms at Ho-k'eo.

BY MISS L. M. PASMORE.

WE have good tidings of Mr. Orr-Ewing's visit to the stations on the Kuang-sin River, just before he left China for a short visit home. There were seventy-nine persons who came forward for baptism, as well as many more who are hoping soon to do so; indeed, there is much for which to praise God, while the need for prayer and watchfulness is ever the same.

or two evangelists also present. There were four women in from this city, thirty li off, and one old man of seventy-seven; several from here, and some from the country—in all eighteen were examined and eleven baptized; the remaining seven need to wait a little longer.

"One of those who were examined was dear U-Mei, one of the



GROUP OF NATIVE CHRISTIANS, KIANG-SI.

From a private letter from Miss Pasmore, of Ho-k'eo, from which we are allowed to make some extracts, we get a glimpse of one of these occasions:

"Mr. Orr-Ewing was here several days, and we had a great number of people for the Sunday services. All day long the place was crowded with Christians and enquirers, and there were very many outsiders to look and listen, and all who could help were kept busy telling the Gospel.

"Owing to the numbers being so great, we had not asked the enquirers in from the out-stations, except from the city Miss Hall goes to, where some were quite ready for baptism; another out-station where there were also enquirers wishing to come forward, Mr. Orr-Ewing was able to go to on leaving us here.

"On Monday we were all busy hearing the examinations conducted by Mr. Orr-Ewing, and the pastor, with one elder and one

young girls of the Christian Endeavour, and there has been special prayer, in which her own Christian brother was daily joining, that this time she might be led to come out decidedly for baptism. This is a child of Christian parents and brought up with a knowledge of the Gospel. She had never truly repented, and once had fallen in sin, but a while ago she unbound her feet of her own accord, and ever since has been improving, and since the first time she led the Christian Endeavour meeting we could all see a real change in her.

"Then there was another young girl whose parents have been Christians for some time, but they had not sought the Lord's guidance in her marriage, and it was anything but a blessing. At last, however, her husband is beginning to come more to worship on Sundays, and last year she, too, of her own free will, unbound her feet, a great step for her, as she had thought much of her appearance.

"In the evening all these names were brought before the Church, and eleven, as I said, were accepted for baptism, which was arranged to take place early next morning.

"Another one accepted was old Fei, the dear old man I wrote to you about in the New Year's letter. He came forward last year, but needed to know a little more than he did then. And the Holy Spirit has greatly helped him to remember; his regular attendance at classes for enquirers have been a real blessing to him, so this time his answers were very clear and satisfactory. They all answer questions on the Person and Incarnation of the Lord Jesus, His life, death, resurrection and coming again (of which they know more than many Christians at home). Also of the Holy Spirit, and what they know of His work in their own hearts and lives. It is very nice to hear them.

"On Tuesday morning early, after a short service in the chapel, we had the baptisms, first the men and then the women. After the pastor had walked down the steps into the water, old Fei was the first to go down. The pastor asked him a few questions while all stood round with a number of people, who filled all the available space. He was baptized 'in the name of the Father, and of the Son, and of the Holy Ghost,' and as he came up we all sang 'Praise God from whom all blessings flow.' Dear Mr. Uang had been ac-

cepted, too, and was baptized, and afterwards his face was a picture, he looked so happy.

"There is another young man who was examined, but is waiting a little longer, who seems wonderfully taught of the Spirit. No one knows much about him, so as I write, a few days after the baptisms, Mr. Ren, our Christian teacher, has just come back from going to visit his home in the country. It seems his own people think the young man crazy; the mother complained that their rice would be all ready, and they, with others who were in the house working for them, sitting waiting to begin, and that the boy would get down on his knees and pray so long that the rice would all be cold. He had thrown the family idol into the fire, and would sit up at night singing hymns when everyone else was asleep. They were really thinking he was crazy, and were afraid of his books and doctrine, and of us at the Jesus Hall, though they had never been here to see. But it really seems a work of the Spirit in the boy's heart, and he only needs more teaching. Mr. Ren's visit would likely do much good, as he could explain things, and being himself invited to dinner there, was able just to fold his hands and say a few words only of prayer and speak nicely to them all, as a Christian teacher knows how, as well as clearly telling them the Gospel which Mr. Ren is so well able and glad to do."

The Winter at Cheng-iang-kuan.

BY MR. HENRY S. FERGUSON.

THE Chinese say that seventy-two waters meet at Cheng-iang-kuan; this includes, I suppose, all the tributaries of the three large rivers which unite here. The city itself is crowded on a piece of rising land in the midst of an extensive flat through which the rivers flow. Every summer, the time of most abundant rain, the rivers gather the drainage of north-west An-huei and the greater part of Ho-nan to this place, to be gradually passed on to the sea via the Huai River. Then the whole flat is covered and the city becomes an island. Usually on the higher parts of the plain a crop of wheat is harvested, sown in the autumn and reaped in May or June before the water reaches its height. A year ago, however, the heavy rains began in the winter, the level land was covered in March, and tens of thousands of acres of wheat lands submerged, not here only, but along all the rivers. Also the water reeds, which must have their heads above water, were drowned out. These reeds when cut and dried are the staple fuel here and are also used in building, mat-making, etc.: in fact, they are a good second to the bamboo in usefulness. The rains ceased at midsummer so long as to endanger the rice crop, which must grow in water. Officials, priests and people were praying for rain. Strings were

STRETCHED ACROSS THE STREETS

in many places, hung with strips of paper on which prayers were written to be wafted to the gods by the winds. The rain came in July and August in such quantities that the water rose so high as to cover a large part of the city, several villages, and many farms usually far above high water mark. Thus a large part of the autumn crop was also destroyed. This was not merely local, but along all the river and in low-lying districts everywhere the waters prevailed. The ef-

fects of the flood began to be seen in the early autumn in the greatly increased number of beggars and the famine refugees flocking to the cities, chiefly from the north. In our journey we met them frequently; groups of ten, twenty, or thirty men, women and children camped by the roadside like gypsies; men wheeling children or aged people and household goods on barrows, women following with their bound and deformed feet. Frequently they were seen scraping the fields for stubble, or digging up grass roots for fuel with which to cook their food. Many came to this city, attracted by the prospect of relief. They built themselves rude huts of reeds and mud or reed mats, large enough only for shelter from wind and rain. To relieve the distress the officials began the construction of large public works. At the south end of the city is a harbour protected by an immense dyke. This dyke was to be faced with stone, and on its broad summit large buildings, also of stone, were erected for storing salt, the chief article of commerce here. As the stone has to be quarried in hills sixty li away and brought up in boats, a great deal of work was provided. About 400 men were employed at carrying and building alone. Their wages were one meal of thin rice (the Chinese substitute for porridge), one meal of solid rice, and fifty cash, in all about three cents per day Canadian money. Thus, the abler working and the poorer begging, they got along for a while.

The winter was unusually mild until the last week of February, when it turned cold, and three times within a month a half foot of snow fell, a most unusual occurrence. As soon as one fall melted away, another came. The poor people were neither properly housed nor clad for cold, and as many had no food, the suffering was very great. Some of the wealthy citizens, notably the pawnbrokers (whose business thrives when poverty presses

hard), began giving out thin rice porridge to alleviate the distress. This, when prepared, would be carried to temples or other public places and given to every comer, who would, of course, bring his own vessel. Thus hundreds were relieved, many of them women and children. In this relief work the Gospel Hall joined, and an inn on the street allowed the use of its cooking range. On four occasions the church members (three men) prepared rice for three or four hundred people, the inn coolies carrying it out for distribution. On the first occasion we thought to give out bread as well, and bought about 300 small native loaves, but the people got word, assembled in anticipation, and when the bread appeared on the street, made a rush and snatched and fought for it; so that we did not attempt this again.

Nearly 200 are said to have

DIED OF COLD AND HUNGER

here during the month, while thousands have barely escaped. We frequently saw poor people carrying bedding or clothing to the pawn shop. One day as I sat in the street chapel a man came in and very cheerfully offered to sell us his six-year-old son for ten dollars odd, as the family had no food and could not get enough by begging. One evening in March Mr. Gilmer and I took a walk along a ruined canal-way extending for about four li from the north gate. About a mile from the city we saw an old man sitting on the edge of the canal-way trying to strike a light with flint and steel. Passing the same way a few days later we saw his dead body lying just below the spot where we had formerly met him. He had died and fallen over the edge. This poor man is but one of many. In neighbouring cities the distress has been as great. At Tai-ho, the next station to the north of this place, a man who had been helped at the Gospel Hall returned one morning and died

while waiting at the door. What I have described is not a famine, but only such a scarcity as is caused by a partial failure of the crops for a single season. This spring, with the melting of the snow and the rains, the water again rose early, threatening the wheat, but now for two weeks it has been going down steadily, and there is every prospect of an abundant harvest.

The work of preaching the Gospel here is very much like throwing wheat on rocks, but there is great encouragement in the fact that the rocks are so accessible. We trust the good seed will find many fertile crevices in which to take root. Our street chapel is daily thronged, we have but to open the doors and take our places, and an orderly crowd gathers and keeps up, some going and others coming. They are not loungers. Boatmen, farmers, hard-working coolies, business men, and sometimes scholars, all drop in. Wherever we go we find the people accessible. In this there is great cause for encouragement. There are enquirers; some very hopeful ones, but it is always necessary to find out whether a man is willing to be a Christian without being paid for it in any way. We have to make it plain that Jesus does not hire people to become His disciples. To-day a man, speaking for himself and others, said they would join us if we would give them their food. There are many such. During the cold weather a young man said to me, "I want to follow you. We have not had a fire in the house for five days, and my little sister is only three years old." "What shall we eat? What shall we drink? Wherewithal shall we be clothed? After all these things do the Gentiles seek."

Of the more hopeful enquirers, one is an old man who came first for medical treatment, but having heard the Gospel, he comes very frequently and stays for hours, hearing, enquiring into and searching the Word of life. Another is a Mr. Pih from a village 25 li away. He applied for baptism months ago and has given much encouragement, but we have been led to wait in his case. During the winter a gentleman from a village 15 li away came and wanted to join the church at once. But he knew very little of the Gospel and had not read the New Testament or any other of our books, although he is an accomplished scholar. He claims to be a man of means, and therefore was perhaps not seeking a livelihood. We conversed with him and exhorted him to buy and read the Bible. The price is insignificant. But this he has shown no inclination to do, although he has come here several times.

HIS MOTIVE IS HIDDEN.

We do not give away Bibles, but charge the price fixed by the Bible Society as an evidence of good faith. He is anxious for us to take a house, which may conceal his motive. The Lord will give us light as we wait. Another is a boy who has been in our employ, but had to be sent home on account of bad behaviour. The Lord is trying him. He wishes to be baptized, and this will give us some opportunity of observing whether or not he will stand firm with no immediate prospect of employment, and maintain his profession among unbelievers. These are,

perhaps, the only ones in whom we think we have recognized the work of the Holy Spirit. There are very many who come frequently within hearing of their own accord, and for whom we can pray, but cannot look upon as enquirers. We have in our employ a native colporteur who gives us much encouragement by his earnestness for souls, though he is a man of peculiar disposition.

On the 31st of October last we had the first baptism this place has seen for several years, our teacher, Mr. Mao, publicly confessing the Lord by this step. You will see that this is indeed a land of darkness and the shadow of death; let the Lord's remembrancers not keep silence concerning it.

Last autumn the place had a change of officials. The new Mandarin is remarkably friendly to foreigners. He came in his sedan chair very early in the winter to call on us, but we were both out. He always left his card when passing on special occasions, as New Year time. On one occasion, when etiquette required that one of us should go in person and return the compliment and leave a card at his la-men, Mr. Gilmer and our teacher went. He invited them in and received them very cordially, chatted freely, asking about ourselves and our work. He asked if he might have some of our books, and we gave him Old and New Testaments. A few days later he returned the call. He was very profuse in offers of protection, but God forbid that we should require it. This official, whose name is Han, is sixty years of age and of venerable appearance. May the Lord have mercy upon him that he may receive the light of the Sun of Righteousness.

Seeking to Hinder.

BY MR. C. BEST, KU-CH'ENG.

HOW quickly time flies! Nearly six years have elapsed since Mr. Hooker and I left the homeland. During this time there have been many failures and many opportunities lost on my part, but our Heavenly Father has remained faithful and is ever giving fresh opportunities and many new proofs of His love. As I look back and see how He has led and protected us from dangers, both seen and unseen, I feel like exclaiming with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name." The work in which Mr. Hooker and I are engaged is mostly in the country. We are four miles from a street of any kind, but the Lord has raised up a little Church here, and, besides shepherding these, we have many opportunities of telling the glad tidings. Mr. Hooker does some medical work, which the Lord has signally blessed. Many whom we could not otherwise reach hear the Gospel when coming for medicine. Our Church is not a large one, only some thirty odd members, but we find that even this is no small responsibility. While some of our Christians in many ways are examples for us, there are others who are weak, and often fall beneath the tempter's power. We find Satan very real in China, and have to meet him in ways that we never did in the homeland. I am sure that nothing short of being filled with the Spirit and a continuous, unbroken fellowship with Christ, will enable us to foil the tempter's snare and make us fruitful workers in the Master's vineyard. How blessed to know that it is our privilege to be thus, and it is just what our Father wants us to be. We often try to do so much in our own strength, forgetting the true source of power. We realize more and more that we are in the land of the enemy, and that we need the whole armour of God to enable us to stand against the wiles of the devil. Up to the present we have not met much open opposition

in our work, but now that we are beginning to lengthen our cords and strengthen our stakes, the evil one bitterly opposes. For some time we have been trying to get a house in a city seven miles from here. As soon as the Mandarin heard about it, he issued a proclamation which reads as follows:

"This proclamation is issued to strictly prohibit a matter. Whereas in the city of Lai-an there has been no foreign mission, hence the officials and people have received but little annoyance and injury. Notwithstanding, according to the report of the chief elder, one Ch'eng-tsi-fuh was desirous to sell his house to the English foreign devils to establish a mission, and finally a literary graduate, not regarding the statutes of the country, was acting as middle-man. Fortunately, the city elder stepped in in time, and prevented a settlement. Upon hearing of this I was greatly pained, and upon examination of the treaty regulations, I found that it forbids forcibly buying business or dwelling houses to destroy for the purpose of erecting mission premises. Moreover, my home is not far from Kiaochow, so am acquainted in every way with the trouble there—how that it emanated through the mission there, thus causing the inhabitants endless misery. I love the people as my own children, and can't endure hearing of their coming into the city to inhumanly misuse us, so night and day tried to think of some scheme to prevent it. I have thus commanded Mr. Ho, the chief elder of the city, to quickly procure funds to buy over the house of Ch'eng-tsi-fuh. I further issue this proclamation to acquaint all you people, both civil and military, that hereafter should any seditious villain seek to induce the foreign devils to buy property to establish a mission, he shall be rigorously dealt with. Moreover, should any rascally poor person follow the example of Ch'eng-tsi-fuh, using force to sell his house for public

property, upon being found out he shall receive double punishment. The law will be rigorously carried out and it is certain that no favour will be shown. Don't say that you have not been warned, but each one tremblingly obey.

"Beware of disobeying!"

"Important! I trust that all will understand."

For a time this seemed a heavy burden, but after much prayer and waiting upon God, we are able to rejoice in the confidence that we have that even this shall prove to be for the furtherance of the Gospel.

The Lord is giving us much encouragement in our work. There is quite an awakening throughout the district. Never before did we see such a spirit of enquiry. Much seed has been sown, and it does seem as if the time of harvest was at hand. One enquirer, who lives about four miles from here, recently opened and furnished a chapel in his own home, and some twenty others from that neighbourhood have given in their names as wishing to enter the church.

I am sure that you will join us in praise and pray that the Lord will give all needed wisdom and enable us to be faithful witnesses of the Gospel.



NATIVE MEDICINE SELLERS IN A TEMPLE COURT, SHANGHAI.

Distributing Books.

BY MR. J. W. WILCOX, AN-K'ING, AN-HUEI.

YESTERDAY afternoon we commenced the work to which we have so long looked forward, namely, the distribution of portions of the Word of God among the students who are here at the triennial examinations from this part of the province, in all perhaps some fifteen thousand men. Some weeks ago we received a grant from the British and Foreign Bible Society of that number of Gospels for the purpose, and for weeks, yes, months, we have been praying for God's blessing on this sowing of the "Seed of the Kingdom." The distribution yesterday was to the "Siu Ts'ai" (or B.A.'s), those who have taken their degree, but are still required to write on the examinations; if they do not their degree is taken from them. But as to the distribution. Shortly after dinner we (Messrs. Brock, Westwood, Gray, Falls and I) went over to the shop, a store Mr. Brock had rented for the selling of books, near the examination hall, where we had previously sent all the Gospels for giving away. Soon after three o'clock an underling from the "Foreign Office" appeared with two soldiers dressed in red coats and carrying batons with which to keep the peace. These walked, one in front and the other behind our coolies who were carrying the box of books. Mr. Li, our old

evangelist, and the foreigners bringing up the rear. After a two minutes' walk along the street we turned into a large open space almost full of men and boys, some of whom were waiting to meet friends or masters who were in the hall. Down this open lot, which slopes gently to the hall door, about two hundred yards from the street, we slowly made our way, and at length, after elbowing and pushing and yelling on the part of our soldiers and coolies, we reached the closed door of the hall. Those nearest us began to clamour for books, crowding and pushing us, and our two brave soldiers were so afraid they could scarcely stand their ground, let alone keep back the crowd. The Foreign Office had promised to detail an officer with men to assist us, but he was nowhere to be seen; presently, however, a military officer of low rank came, who, with his little stick, did good work for a minute or two, but suddenly they all left us and we were alone. The crowd were bent on enjoying themselves at our expense, and it looked as if the distribution was to be a failure, so after a brief consultation we sent the servant who was with us to get our gate-keeper to go at once to the Minister of Foreign Affairs to send the officer he had promised us. While away the students

began to come out and our work began, amid the jostling and hooting of the crowds. Suddenly they raised the cry, "Don't take them," and with considerable effect. However, in a few minutes, our long-looked-for official, with two or three men, appeared, and this at once altered the look of affairs. He took some of the books and helped in the distribution, both he and his men telling the students as they came out to each take one, and soon things began to assume a state of order—after a Chinese fashion—and we had a chance to look about us and note the different countenances as the men passed. There were old men well stricken in years, past the allotted span of life, men in the prime of life, young men in their twenties, and one boy only 16 years old, who got his degree three years ago. He and his father received the "button" at the same examination.

The Lord has granted us to see a little of the first fruits of the work already, as one man who received a Gospel went to our bookstore later in the evening and purchased a copy of the New Testament complete.

Most of the men received them willingly, though some were rude and some threw them away. But God watches over His Word.

A Fruitful Testimony.

BY MISS ANNA WOOD, OF KUANG-FENG, KIANG-SI.

MISS M. ANNA WOOD, writing from Kuang-feng on April 25th, says: The first of this week we had a visit from our Superintendent, Mr. Orr-Ewing. He was making a tour of the stations on this river, and when he reached us he already had enjoyed the great privilege of baptizing seventy precious saved souls.

It was the first time I had ever been present at an examination of candidates for baptism, and I was deeply interested—more so, perhaps, because of my having known and worked among most of the candidates. Oh! there is nothing that so warms up one's heart as to hear the testimonies of these dear people who once worshipped idols and knew nothing of a Saviour's love!

Some of the candidates were from U-t'u, our out-station, where we have a young evangelist. It was noticeable that most of these candidates dated the time of their first being interested from the eighth month of the last Chinese year. Mr. Orr-Ewing noticed it and asked the young evangelist how it was, and he told, what some of us already knew, of God's wonderful dealing with him during the severe illness of his little boy. They had had one physician after another, ten in all, I think he said, and they had all said it was impossible for his little son to get well. The people were scoffing on every side, and asking the evangelist what good it did him to worship God. They said, "You see we worship idols and our children are not ill. You had better pray to the idols to save your boy." But the evangelist stood firm, and one night, when the boy seemed fast passing away, he and his wife knelt and prayed, and told the Lord they were willing their boy should live or die, so that the Lord was glorified. That night there was a perceptible change for the better, and from that time the little fellow began to get stronger. Meanwhile, others were taken ill, and within a week eleven children in their immediate neighbourhood died of the same disease from which the evangelist's little son had recovered. It was such a testimony that the people could not help but see the hand of the Lord in it. And now the evangelist is seeing fruit as a reward for his faith and trust. Only one of the enquirers was baptized, as it was thought best that the rest, for various reasons, should wait until the fall. But this one man is the first fruit of U-t'u. How we rejoice for this small beginning, and pray that the rest, and many more, may soon be gathered in.

As to our enquirers here, eight of them, two men and six women, were accepted and baptized. Four of them were the wife, mother-

in-law, son and daughter-in-law of one of our Christians. The Lord has done wonderful things for that family, and we believe to see still greater things. There is still a son and daughter who have given in their names as enquirers, and also an uncle. Pray for them, that the Lord may make them bright and shining lights in this great, dark city!

One of the dear old women was eighty-three years old. She has been left to care for herself in this cold, desolate world, and now she has a Friend in the Lord. I might mention one of the evidences she gave us as trusting in the Lord. She said she never goes to the temples now to receive the rice that is given out at certain seasons to poor people, and moreover when she goes to a home where the people are poor, when she sees their poverty she refuses their rice and goes to places where people are better able to help her. Another woman had been an opium smoker for several years, but the Lord helped her three years ago to break off her opium, and now she is praying for her two sons and their wives, that they may be brought to the Lord. Then there is my teacher, he is well known among the students, as he has helped his father in the examinations, etc. We pray that the Lord will fill him with His Spirit, that he may be ever ready to witness for the Master. He is a man of ability and a great help in the work. It was his wife and mother who were baptized. It has been such a joy to see these young lives growing into the likeness of Christ.

The work is heavy, but, praise God! we have good helpers and a Mighty Helper in Himself.

Yesterday I had three of the Christian women take classes, and in the afternoon I had a meeting with no less than a hundred women present. They just flocked in until the chapel was filled. The people understand me pretty well now, and with the Bible-woman and other Christians to help, we get along nicely. We do not always have such an attendance as yesterday, but there are always a good many outsiders. I know you will pray for me, as I am thus thrown more and more upon the Lord—blessed place to be in!—and He is our enabling. Since beginning this, I have had to stop and lead the evening meeting. One of our enquirers was present. We are praying that the Lord will help him to close his shop on Sundays. He is earnest and eager to learn. We would value an interest in your prayers for him and for the many others who are enquiring the way of life.

Travelling Experiences in China.

BY DR. ANDERSON, T'AI-CHEO.

THE first visit that it has been my privilege to make to an out-station was on the occasion of the opening of our new chapel at K'i-k'eo. Four days ago Mr. Urry, Mr. Rudland, and I started for K'i-k'eo. About forty English miles are done by boat, and seven miles overland by chair. Navigation on the T'ai-cheo River, between this city and the sea, is controlled by the tides. We desired to start at a certain hour to get the whole tide in our favour, but on reaching the boat at that time we found that repairs were being done which delayed our starting for two hours. This caused us to travel during the night in order to reach the out-station at the appointed time. Our Chinese boy boiled water for our tea on a small oil stove, and soon after we retired to rest by each rolling himself in his rugs or quilt, and lying down under the bamboo mats that arched over the boat, serving as awning to cover from the sun's rays in the daytime, and protection from the cold chilling wind at night. In this little moving house, four and a half feet high by five and a half feet wide, we might have slept peacefully till morning. Shortly after midnight, a shout from the boatmen awakened me. A soft, grinding noise followed, and we were all quickly on our feet, to find that the boat was run aground. It was a beautiful starlit night, and as we pushed the bamboo mats aside we could see the mud bank

stretching across our path. We were near the middle of the river, which is about a mile broad at that place, and

WITH A FALLING TIDE

there was a prospect of having to wait there till the tide would rise again sufficiently high to float us off. No time was lost before attempting to push off. The boatman jumped into the river without waiting to take off his clothes, and while he pushed, we were each poling with all our might in less time than it takes me to write it. After several attempts we felt the boat beginning to move, and in a few minutes it was afloat in deep water. Next morning the end of our boat journey was reached, and we started the overland part in sedan chairs—two men carrying each chair by means of two bamboo poles which rested on their shoulders in the usual way. The road is perfectly level. It passes several villages, and wends through a fine agricultural country, irrigated from a network of canals and mountain streams. Pretty hills with quaintly shaped masses of rock forming rough, irregular outlines against the sky, give the district a wild appearance.

The new chapel is a plain brick building, roofed with tiles. It has two doors, over the main one being the words, in Chinese, "Jesus Hall." There are six windows (without glass). It will seat about

150 comfortably; but about 180 were present at the opening service, held immediately after our arrival. On the same plot of ground a house for the native evangelist is in course of erection. On the return journey from K'i-k'eo to the river, one of Mr. Rudland's chair poles broke, and he was in danger of being thrown head first into the canal. Arriving at the river, we crossed it to Hai-meng, another out-station, where a new chapel is also required. Part of the return journey was made against a tempestuous head wind that for some time threatened to overturn our boat, and stopped our course for several hours. Mrs. Anderson and I had a former experience on this river upon our arrival here two months ago. At "Hai-men," the seaport, we were met by our fellow-missionary, Mr. Urry, who had most kindly come down the river forty miles from T'ai-cheo to assist us. He informed me that a

GANG OF PIRATES

infested the river, that they hailed his boat the previous night on his passage down to meet us, and that they attacked a large passenger boat that was sailing a short distance behind his boat. What had transpired after the attack, he did not know, as his boatmen rowed for dear life to get beyond reach of the pirates. They heard enough,

however, to alarm them, as about a score of shots were fired between the two boats.

Other boats were afraid to proceed up the river, would I do so with my wife and baby? This was the question that Mr. Urry propounded to me. Judging that the pirates were not likely to be on the river two nights in succession, and believing that it was best to proceed, we started, having committed ourselves into our Father's care, and had a pleasant journey all the way to T'ai-cheo. A day or two later we were informed that the passenger boat which the pirates attacked had a Mandarin and soldiers on board. The pirates hailed it, ordered it to drop anchor, and emphasized the order by firing a shot. While the boat was brought to anchor, the Mandarin ordered the soldiers to get ready and fire into the pirates' boats when they came alongside. The pirates were completely taken by surprise. How many were shot we never heard. A number were said to have jumped into the river and were drowned. Several were made prisoners and brought to T'ai-cheo for execution. How wonderfully the Lord cares for His children, protecting Mr. Urry in coming to meet us, and clearing the way for our journey up! Thus, in a striking way, He emphasized His message contained in the text that I received on the morning of that day: "Be still and know that I am God."

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER IX.

(15) If a new truth or fact be distinctly united in the consciousness with a known truth or fact, and the latter be recalled, it will recall the former.

(16) If a less striking truth or fact be distinctly united in the consciousness with a more striking one, and if the latter be recalled, it will recall the former.

If these things be so, then no teacher, or preacher, or missionary, ought to attempt to teach a new truth to another without uniting it with some known or striking truth or fact.

If new truths are not so united they stand to a great extent alone, and will not be likely to be recalled. If new truths are so united, then, whenever the known or striking facts are recalled, the truths united with them will be recalled spontaneously. "When two things have been connected, and we can recall one of them, the other is almost sure to follow" (Aristotle).

But how can a teacher or preacher get a new truth or fact united in the consciousness of his pupil or hearer with a familiar or striking one?

By comparing them together, or by using the old one to illustrate the new one.

If this be done distinctly, then the two will be distinctly united

in the consciousness, and will remain so united in the mind, and will recall each other.

This gives another and a very strong reason for the use of illustrations by teachers and preachers. Illustrations not merely gain more attention to a subject by making it more interesting, but they bring into use the most powerful of all the mental laws—the law of association.

The better known the fact, and the more familiar or striking the illustration, the more likely will it be to be recalled, and thus lead to the recollection of the truth it was used to illustrate.

What wisdom there was in Christ's method of teaching! How seldom He taught any new truth without uniting it with some fact or illustration. How seldom these facts were unknown, or these illustrations far-fetched. How careful we ought to be to follow our Divine Master's example in this respect. Especially ought we to be careful to do this when dealing with youthful or untrained minds.

At first it may be difficult to find such illustrations, and to see how thus to unite truth with known or striking facts. Perseverance will soon overcome the difficulty. Those who ask respecting the various facts they hear, etc., what does that illustrate? will not remain long in difficulty, and will themselves be benefited by the effort put forth.

Beginning Work.

BY MR. B. T. WILLIAMS, OF T'AI-HO HSIEN.

I HAVE reached my station at last. My heart is full of praise to the Lord for His plain guidance all along the way. Perhaps it will interest you to read an account of my trip from An-k'ing to this place.

I left An-k'ing on the first of December in company with Mr. H. S. Ferguson as my escort, and two coolies to carry our things. We spent a whole week walking before reaching Lu-an Cheo. We started out with the hopes of reaching there before Sunday, but failed to do this, and as we did not break the Sabbath by travelling, we rested in an inn about six hours' walk from the city. The coolies and ourselves appreciated the rest very much. My limbs were quite tired and my feet were sore with blisters. One has to be prepared to put up with all sorts of incon-

veniences in travelling in China, because almost everything is so different from what it is at home. At twilight each evening we turned into the best inn that our coolies could find for us. Two of the nights we managed to get a single room to ourselves, but the rest of the nights we had to sleep in the same room with others. There are some strange experiences met with in these inns. It is not an unknown thing to have rats running over our bed. Yet it is wonderful how the Lord can, by His presence, fill the souls of His servants with contentment in the midst of such circumstances.

We spent a few pleasant days with some of our missionary friends at Lu-an Cheo, waiting for Mr. Morton's boxes to come, so that I might go with them in the boat from here

and deliver them at the different mission stations between here and T'ai-ho. When the boxes arrived I engaged Mr. Li's boat and sailed with him up the river. We started on Thursday with the hopes of getting into Cheng-iang-kuan by Saturday night, so as to spend the Sabbath with the brethren there. When I arrived at the Gospel Hall on Sunday morning Messrs. Ferguson and Gilmer greeted me very warmly. Mr. and Mrs. Ford and Miss Brook were there also, all from Ho-nan, and were returning to their stations in that province. We spent a most delightful Sabbath together, and left on Monday, sailing up the river in three of the native boats. I was able to sell many Gospels, as we frequently got off the boats and walked along

the banks of the river. Mr. Ford and I visited the station at Ing-cheo Fu. One of the brethren from that station came down with us after dark the same night and slept with me on the boat. This was very interesting to me, since we are to be neighbours to work

in the same district. We arrived safely at T'ai-ho before dark on Christmas Eve and spent a very happy Christmas together before the friends left for Ho-nan.

I am now settled at last in my station. Pray the Lord that I may have strength for the

work He has entrusted to me. We are only three brethren in this station, Messrs. Clinton, Malcolm and myself. In our district there are about three millions of Christless souls, and we desire your most earnest prayers that many may be saved.

Country Work.

BY MISS F. L. COLLINS, PEH-KAN, KIANG-SI.

PERHAPS a few incidents of our work this autumn may be interesting. Last year about this time we were able to get a small place rented in the next city, about forty li from here (thirteen English miles). Two years ago we got a place there, but within a few days we were begged by the landlord to take back our money and leave, which we thought best to do, as everybody was opposed to him for renting to us, and it was as much as his life was worth to let us keep it. Now we have had an evangelist and his wife there for a year, and much seed has been sown.

At the same time, or perhaps a little before, we heard that about forty li from here, in another part, there was a whole village very much interested in the Gospel, and we were asked to go and see them. Miss Carlyle, with the woman and an evangelist, started out to find the place, and found the story quite true. It seems that the people of the next village to theirs were nearly all members of the Roman Catholic Church, who got up a lawsuit against this village about a large pond near them, but nearer this place. It was an unjust and mean thing to do, but I suppose they thought they had been able to gain the day in so many other cases, that they would try this. This time the Mandarin evidently did not fear the Roman Catholics, and heard the case clear through, gave the pond back to the owners, and made the Roman Catholics pay all expenses. This, of course, made a breach between the two villages, though all are of one clan. After this affair this village determined they would join some religion, too, but not the T'ien-chu-kiao (Roman Catholic religion). About seven miles from them is an out-station called T'eng-kia-fu, a large market place. Here some of the men had occasionally dropped in and heard the Gospel, when going up to the market. The young native evangelist, in his itinerant tours, came to their village one day and recognized some of the men, and again preached to them. An interest seemed to awaken in them, and they asked him to come again, which he did, and after a while he asked his father to go to them when out that way. The old man went and came back with the news that they were really interested and wanted to see us and to be taught; they had kept him up till the small hours of the morning teaching and singing. It seemed such an unusual thing that we did not think much of it at the time. Miss Carlyle went, however, and found them even as told; the ancestral tablets, incense stands, etc., had been taken down from every house, and all seemed to have made up their minds to worship God only. We were rather afraid at first they had some motive, perhaps, in their deciding so quickly, but for a whole year they have been getting more and more interested, and seem really prepared for the Truth. We should value prayer so much for these people—their name is "Cheo," but the place is called

"Men-kia T'ang," which means "The pond at the door," the pond about which the other village went to law. There are over thirty really interested, and the remaining few have sided with the others in giving up false worship, but are not interested enough to give regular attendance or to learn. Some of the women, we believe, are really trusting the Lord, the others are coming in, and we hope to see some baptized in the spring. D.V., if they go on satisfactorily. The men are slower than the women in learning in this case, but they work so hard all day in the fields that they are too tired at night to take in much, but they are making progress. We would ask prayer particularly that they may have strength to keep the Sabbath. With the men it is the only chance to teach them, and they have not yet taken this step definitely. Most of them are not burdened with this world's goods, and cannot yet see giving up one day in seven. The Lord is able to bring them even to this, and it may be the final step to great blessing in their midst. This autumn I have been able to spend four Sundays with them, and when not very busy they have been really diligent in learning. Every time we go they have some fresh questions to ask, either from the Scriptures or hymns, or something in connection with the church and customs. On account of the distance we cannot be constantly there, but a native evangelist takes the Sunday meetings, and when possible one of us goes also.

So far this winter I have made a couple of tours of ten days each, once in November and again early in December. We had a very good time, reaching Men-kia T'ang for Sunday, going on to the other out-station on Monday, working the villages and city, reaching Men-kia T'ang again for the next Sunday, the second Monday returning home. We have been able to revisit several villages and places about here, and believe the interest is increasing. For a long time the people in this neighbourhood kept at a distance from us, even in this very village where we now are, constantly threatening us and calling us evil names. A great deal of this has died out, and since we built the house last year there is more friendliness, so that we meet with no rudeness at all for a good distance round.

Last spring two women (enquirers of long standing) were baptized, both from this place. These two had been coming for nearly five years before we felt they were ready for baptism; latterly, however, we could see the work of the Spirit in them, and felt it might be helpful to them to confess the Lord in that way. It has helped them, they are very bright and going forward, and are bearing witness to the Truth about here. Our little church here is keeping bright. Three or four members have been through trials more or less heavy during the year, and one old lady has been called home, but the Lord has been sufficient for these things, and they are going forward

Suffering from Famine.

BY MISS EFFIE L. RANDALL, CHEO-KIA-K'EO.

IT has been thought best for me to go away for a complete rest this summer, and I am now on my way south, though I do not know just where the summer is to be spent. I trust these few months away from the real work of my station may be fruitful ones to God's glory, in preparing me for greater usefulness after my return. It matters little where we are if we are in the line of His will, and as this long vacation is not of my own choosing, I look to Him for His blessing in it. I

am travelling down to the coast in company with Mr. and Mrs. J. E. Duff, who are going home on furlough, and Miss Wallace, also going away for rest from her work. If you could look in upon us to-day in our little Chinese houseboat, anchored fast to a muddy bank because of the rain, which prevents our going on, you would wonder to see what cosy little homes these boats can become by a judicious stowing away of boxes, bedding, etc. The journey down takes three or four

weeks, and so we have come prepared with books, writing materials and other things to pass the time profitably, we hope, as well as pleasantly. Our hearts are sad when we think of the poor people of this part of China, for we are afraid so much rain and so little sunshine will spoil the crops, and in that case thousands will die of starvation; but we know God makes no mistakes, and we were singing at prayers this morning, "Judge not the Lord by feeble sense, but trust Him for His

grace." What a comfort to leave all these things with Him, knowing that His own perfect plans will be carried out.

The week before I came away was the yearly festival of worshipping at the graves, and hundreds of people came from all parts and from long distances away to burn incense in the city temple at Cheo-kia-k'eo, as the god of that place is supposed to be possessed of peculiar virtue. Our house is only a few steps from the temple, and many came in to see us, and for three or four days we were kept busy from morning till night receiving these guests and telling the Gospel to them. Many of them were old women nearing the grave, and we realized that they would in all probability never have another opportunity to hear the way of salvation, and we felt it a great privilege indeed to be permitted to tell it to them.

Many of them were vegetarians, who are seeking by works of merit to earn salvation, and it was difficult for them to believe that everything had been done for them, and that all their righteousnesses were as filthy rags. Some of them listened very eagerly, and even came again the second time, asking us to tell them over again, as they had forgotten. These women can take in very little, and we give them only two or three simple facts, e.g., "There is only one true God," "His Son, Jesus, died for our sins," "All who trust in Jesus will be saved." God, by His Spirit, can use a few simple words like these to the salvation of a soul, and we trust that some of those dear women may have been led into the light by the words heard at that time. Mrs. Kao, our Bible-woman, preaches so earnestly, and we do thank God for such a helper. Pray with us that the seed sown at

that time may bear fruit to God's glory in the salvation of some souls. The poverty and consequent suffering are still very great throughout this part of China. Many people are living almost entirely upon "greens" which they gather in the fields, and their only fuel is dried grass roots which they dig out of the ground, and because so many are doing this there are no green, grassy banks such as we have at home; but apart from the growing crops, the whole face of the country is dry and bare, and the flat monotonous plain becomes very irksome at times. However, it leads us to "look up" the oftener, and we see beauties in the cloud-flecked sky which would otherwise escape our notice.

This year may have great changes in store for China. Pray that whatever comes, the Gospel of Jesus Christ may be more widely preached than ever before.

Out in the Villages.

BY MISS EMMA L. RANDALL, CHEO-KIA-K'EO.

MISS EMMA L. RANDALL, writing from Cheo-kia-k'eo on April 26th, says: "Since writing my last letter I have made two visits to different out-stations. The first was a four-days' visit with Miss Wallace and a native Bible-woman to Lien-tsih, a place twenty-five li from here. We took a barrow to carry our bedding, ourselves walking the greater part of the way. As we drew near to the place it was plain that the news of our arrival had gone before, and a number of women and children had come out to welcome us. We stayed at the home of a family named Li. I say "family," for though there are several families, they are all related and living around the same court yard. Three of the women are Christians and frequently walk in to Cheo-kia-k'eo on Sunday mornings in time for the service. Several other members of the family who were formerly opposed to the Gospel are now very friendly and manifest a desire to learn. All were very kind to us during our visit. Our room was not very comfortable, but it was the best in the house and we could not possibly complain. And, indeed, as the dear women gathered around us, eager to hear more of the Word, we forgot the untidy room and our

surroundings in the joy of telling over the precious story of Jesus and His love. On the Lord's Day the crowds were too great for one person to make them hear, so we separated, Miss Wallace speaking to a group in one part of the large court, I to another at a little distance from her, and Mrs. Kao, the Bible-woman, also had her listeners in still another place. Some hundreds must have heard the Gospel from our lips that day, as they were coming from early morning till dark, and though perhaps the greater number of them understood or cared very little about our message, yet we trust that some heard to believe. We returned to Cheo-kia-k'eo the next day, calling on our way at a village where Mrs. Uan, one of our enquirers, lives. We had never been there before, so, of course, the people all came out to see us, but they were very friendly. As we could stay only a very little time, we had no opportunity to preach to them, but I am hoping to go there again ere long. We were so pleased to see that Mrs. Uan had taken down all of her false gods, and had the Ten Commandments up on her wall. Please pray for her, the only one in all of that large village who knows and worships the true God.

After two days at home, I started with Miss Brook and Mrs. Kao on a visit to Fu-k'eo Hsien. As the weather was so bad during all of our time there, we were unable to get out among the people and they were unable to come to us. But I think that the very fact of our inability to do anything cast us more upon God, and we spent much time in prayer for all of the work of that place, and thus, no doubt, accomplished more than if we had been able to carry out our own plans while there. "His way is perfect," and He could so easily have given good weather if He had not had "some better thing" for us. It is so blessed and restful to trust Him at all times, and to believe that He does work for those who wait for Him. We had one fine Sunday while there, and all of the Christians and enquirers, as well as a good number of others, came. The Lord gave me a good time with the Christian women, and I was so glad to note a marked growth in some, and to see their bright and sincere faith in the Lord. There are now thirty applicants for baptism at this place and we have much cause for encouragement. Will you not join in praise and also in prayer, remembering that the enemy will be busy trying to hinder the Lord's work.

In Memoriam—Mrs. J. R. Adam.

WE are again called to mourn the loss of a valued and beloved friend and Missionary. The mail of June 25th brought us the sad tidings of the passing away of Mrs. Adam, the wife of Mr. J. R. Adam, of An-shuen, in the Province of Kuei-cheo. The details of our sister's sickness and death were not received until a later time, and thus at first we were asked by the Lord, in the tidings which had reached us, to bow before His ever-blessed will and be satisfied with His ever-perfect way, without knowing or understanding aught beside.

We learned by later mails that Mrs. Adam was taken suddenly sick in April last. At first no serious consequences were feared, as the extreme pains in the head from which she was suffering were supposed to be only of a temporary nature. Mr. Adam's tender nursing, however, failed to bring relief, and it became necessary to send a messen-

ger to the neighbouring city of Kuei-ang to ask Dr. Webster there to come at once. Dr. Webster travelled day and night to reach An-shuen, and on arriving found that Mrs. Adam was seriously ill, having Bright's disease. The doctor was able, by the goodness of God, to bring much relief to the patient sufferer. For several days afterwards Mrs. Adam alternated between pain and easement from pain, and upon one of these days was so well that the crisis seemed safely passed. But upon the evening of April 20th, after a day of much suffering and yet of blessed communion with the Lord, the heart suddenly stopped and the spirit took its upward and homeward flight to God.

Mrs. Adam, as Miss Harriette Hastings, offered to the Mission at Toronto in the fall of 1894. According to her own confession, earlier in her Christian experience she had lived a careless life, with little thought of the claims of the Lord upon her. Two of her sisters'

ever, had offered to the Mission, and had gone to China for service there, and the example thus brought home had a deep effect upon her. In addition to this, the devoted and prayerful lives of her godly father and mother, who desired intensely that this third daughter should also serve in China, were used by the Spirit for her soul's welfare, and eventually she was constrained both to enter into active Christian work at home and to offer herself to God for His service



THE LATE MRS. ADAM.

abroad. The gracious Lord accepted all that the newly won life gave to Him, and with wonderful rapidity the spiritual life developed from strength to strength and from glory to glory. At first prosecuting her service in the mission work connected with her Church, the Emmanuel Baptist, she afterwards continued it, with a view to more particular training, at Mr. Moody's Bible Training Institute at Chicago. Thus she received the preparation for work in China which

she felt was necessary for her, and later she was accepted by the Mission. Upon August 12th, 1895, she set forward to China, and arrived there in due time. She went at once to the Ladies' Training Home at Iang-cheo, where she remained several months and received her first instruction in the Chinese language. After this she journeyed to the far west of China and settled at the city of Kuei-iang, in the Province of Kuei-cheo, where her two sisters had previously located. It was here she met Mr. Adam, and in October, 1897, was married to him, when she removed to the city of An-shuen, this being her husband's station. Here she lived amongst and for the Chinese women, and gave herself to their welfare with beautiful and rare devotion. Classes for the women, and also for the children, were instituted and carried on, and our dear sister won many hearts to herself and to the Saviour she loved and served. Thus to the young wife and husband life was full of love and joy and peace, and there was little thought of anything else than a long, prosperous and much-blessed service for God in the needy city where they were. But in six short months all the outward aspect of things was changed; the husband was bereft and alone, the happy home which had been the centre of light and life was darkened and deserted, and the one who alone could tell the Chinese women of Christ slept in the stillness of death. What need there was of comforting! And according to the letters which have come to hand, comforting was given, for out of darkness there arose the light of the remembrance that the wife and sister and friend was with Christ, which was far better, and that the mercies of the Lord could not and would not fail.

There are four millions of heathen souls in the Province of Kuei-cheo, and amongst them there have been but thirty witnesses for Christ, all told, while now there is one life less. In the city of An-shuen there are hundreds of heathen men and women, bowed down in spirit by the weight of sin as they are in body before the idols which can never forgive sin, and yet Mr. and Mrs. Adam were the only ones among them to speak of a Saviour's love and power, while now the voice of her who alone spoke of Jesus to the women is hushed in death. Surely our pity ought to be deeply stirred, not for her who sees the King in His beauty, not so much for those who mourn and weep, but for the bereft heathen who know not God and have no one to point them to Him. Shall not that silent grave in far West China appeal to some compassionate hearts and lead other lives to lay themselves down at Jesus' feet for the salvation of China's millions? The time, how short, how short! The need, how great, how very great! May the Lord have speedy mercy by teaching His children to show mercy, until the lost in China be gathered out, and thus the day break and all shadows flee away. Thus shall the word of the Lord be made once more finally true: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

Tidings from the Provinces.

SI-CH'UAN.

Ch'en-tu.—Mr. Cormack, writing of a new chapel which he has opened here, says: "Besides being opened during the day, we have it opened three nights in the week. Crowded audiences listen to the preaching, which goes on without intermission for at least two hours."

Pao-ning.—In an interesting resumé of the work at this station, Bishop Cassels writes:

"There have been no baptisms in the church here during the last quarter, but idols have been destroyed, enquirers added, and the church is crowded on Sundays.

"At Peh-miao-ch'ang the work prospers, notwithstanding much persecution. A month ago the service was held in the house of a Christian named Hu lu-sien. Before evening the Christians had dispersed, except two, who remained the night. At midnight the house was attacked by a band of neighbours, who

beat down the door and dragged out Hu, tied him up, and killed him, apparently by suffocation. It was a premeditated murder. The poor man, who was a true and faithful Christian, suffered martyrdom the day before the medical assistant at K'iang-peh, Ch'ong-k'ing, was killed."

Uin-shan.—Miss Gower, who has gone to this city to begin work, has been seriously ill with remittent fever. When we last heard she was improving.

Sui-fu.—Mr. Faers, writing on April 8th, says: "I am sure you will rejoice with us in knowing that four men were added to this church by baptism to-day. Praise the Lord for thus giving us fresh proof of His love, and for using us in the extension of His Kingdom! One of the four is the first fruits of our out-station work, and we pray that his profession may be the means of leading others to decide. He is a shopkeeper and well known,

having been a vegetarian for some twenty years. He now closes his shop on the Lord's Day, and thus shows forth that he is not ashamed of his profession, and by it witnesses in a silent but telling way that he is the Lord's. Another of the four is our chapel-keeper, and is the only one in any way helped by us. Number three is a young commission agent, but alas! poor fellow, consumption is fast claiming his body. Nevertheless, he is very bright, and is ready for the day that will usher him into the presence of the King. Number four is a poor street beggar, but an heir of the Kingdom, praise the Lord! May I ask your prayers for these, that each one may be made wise to win others to Jesus, and that they may stand firm in Him, and in Him alone?"

HU-PEH.

Lao-ho-k'eo.—In our last issue we made reference to the distress caused by famine in this district. We are now glad to learn that

the officials have taken in hand the matter of relieving some of the starving multitude. Rice is being distributed to over ten thousand people a day, at the rate of one basin to each person. The business houses and pawnshops have contributed liberally.

CHEH-KIANG.

Kin-hua.—At this station a conference was held on March 13 and 14. Mr. Dickie writes: "There was a good turn-out of members and enquirers. We spent two very profitable days together, and believe that lasting blessing will be the result."

Huang-ien.—Mr. Thomson writes: "We are in the midst of our preliminary examination of enquirers in this district, and there is much to encourage us in connection therewith. In Nyiah-wong we have been especially cheered and encouraged by the bright testimonies of those examined. The persecution to which the Christians are at present being subjected there has not hindered some from seeking admission to the church. We are very glad to be able to say that more women are coming forward now than heretofore. We should indeed be grateful for special prayer on behalf of the women. God is already answering our prayers. Mrs. Thomson hopes to have a special class of Christian women in the autumn, who will come from the various out-stations for study."

"Our month of special study for men, recently, was very encouraging, and we know that, with God's blessing, it will bear fruit. Four of those who attended are coming up to Huang-ien for further study. Their ages are from thirty-two to thirty-five, and they seem good men and true."

"The members in all the out-stations have taken up very heartily a new method of weekly contributions. Each member's contribution and attendance on Sabbath are so registered, week by week, as to be helpful in various ways. Among other things, it encourages systematic giving to further the work of the Lord, and, in some measure, at least, ensures more regular attendance at the Sabbath services. Our hearts have been much pained for a long time to note in some places a number of members cold-hearted, and a laxity in Sabbath observance, and we would be glad of your prayers concerning this."

"The work still goes on branching off. A number of members of the O-dzing church have built a place of their own, and Mr. Richardson conducted the opening service in it last week. Some of the Huang-ien city members have also formed a new out-station in like manner. We thank God for these new centres of light and blessing. While there are many things to discourage us and give us pain, still there is very much to rejoice over."

Ning-hai.—Mr. Knickerbocker writes: "In the whole of this district there are about two hundred church members and about one hundred enquirers. We need the prayers of our fellow-workers, that these native brethren and sisters may be kept from the influence of Roman Catholics, who seek to lead them

away by offering to help them in lawsuits, and to furnish them with rice free for three months."

long-k'ang.—In a letter dated April 20, Mr. Wright says: "The work in the country goes on most encouragingly. We are working now from three centres, each twenty li from the city, and spend at least a week in each every month, and, although we cannot yet point to any definite conversions, we can point to many really interested, and who always receive us gladly when we visit their villages. We visit an average of seventy villages a month. Our evenings are spent in an inn, in the largest village in the circuit, and there we have open-air meetings after the evening meal, and have generally large, attentive audiences."

Sin-ch'ang.—Mr. Heal writes, under date of April 2: "I have much pleasure in telling you of the baptism of five persons—three men and two women—here last Sunday, March 27. Three of these are father, mother and son, who have been regular enquirers for more than fifteen months. We have several families coming round us as enquirers, and it is very encouraging. A few weeks back we examined several others for baptism, and ten have been accepted, subject to another six months' probation. One of these is a 'siu-ts'ai,' the first Sin-ch'ang literary man to confess Christ. May God keep him firm. There seem to be signs of a revival here. We have never before had so many enquirers, and our Sunday audiences are very large, and continue so week after week. Our week-night prayer meetings are also well attended, forty or more generally being present. Outside the city there is not much to encourage, except in one place, outside the North Gate, where we go once a month for services, and where there are two Christians and several enquirers."

"The school work is still very encouraging, and in all departments there are tokens of great blessing."

Ning-po.—Mr. Warren says: "There have been a good many disquieting reports from various parts of the province. The rise in the price of rice, increased taxation, and the report of the likin duties coming under foreign control, with any amount of wild rumour as regards political affairs. Shao-hsing, on the 20th inst., was visited by a mob from the surrounding villages, who commenced to destroy the rice shops and threatened to go right through the city and loot all of them, unless the price came down. No late news to hand, so we presume the trouble has quieted down there. At Uen-chco, also, riots have taken place on the 19th inst. on account of the price of rice, a new house tax having been levied, etc. Here the mob attacked the officials and their houses. Their demands whatever they were, were acceded to, and all was quiet on the 20th inst. At Kiu-cheo frequent robberies and murders have taken place owing to the difficulty in obtaining rice. In none of these places, or anywhere as far as we have heard in this province, are the foreigners

the object of the mobs' violence; but, of course, a straw could turn the current of their rage, and we cannot but recognize the protecting hand of God."

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in May:

KIANG-SI,	Ih-iang,	14
	Ho-k'eo	11
	Kih-an	1
	Iang-k'eo,	14
CHEH-KIANG,	Kuang-feng,	9
	Sin-ch'ang,	5
	Siao-mei,	3
KUEI-CHEO,	Kuei-iang,	2
SI-CH'UAN,	Pa-cheo,	6
	Sui Fu	4
AN-HUEI,	Ku-ch'eng,	24
SHEN-SI,	Cheo-chih,	3
Total		96

ARRIVALS.

On April 21, Miss F. Johnson, from India.
On April 27, Mr. John Darroch, from England; Miss Faith Box, from Australia.

DEPARTURES.

On April 11, Mr. and Mrs. W. D. Rudland, with their daughter Rosa and Miss Ek, for England.
On May 7, Mr. and Mrs. Wm. Taylor, for Canada; Mr. and Mrs. Rydberg and Miss A. Olson, for America.

BIRTHS.

On March 15, at Newington Green, London, the wife of E. O. Williams, M.A., of a son.
On March 26, at Ch'en-tu, the wife of J. G. Cormack, of a daughter (Annie Retta).
On April 10, at Sui Fu, the wife of A. H. Faers, of a son.
On April 16, at Lao-ho-k'co, the wife of T. J. Hollander, of a son (Percy Thomas).
On April 30, at Nan-k'ang, the wife of G. H. Duff, of a son.
On April 30, at K'u-cheo, the wife of D. B. Thompson, of a son.
On May 4, at Ta-ku-t'ang, the wife of W. S. Horne, of a son (William Alfred).

MARRIAGES.

On April 13, R. L. Evans to Miss Mary C. Hunt, at Pao-ning.
On April 19, J. H. Todd to Miss Amy C. Chambers, at Chefoo.
On May 4, R. B. Whittlesey to Miss Annie Withey, at Shanghai.

DEATH.

On May 13, P. E. Henriksen, at Si-an Shen-si.

Editorial Notes.

Monthly Text: *"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?"—Prov. 24: 11, 12.*

THE privilege has been granted to us this past month of welcoming a number of Missionaries in our midst. Upon June 13th Mr. John Meikle arrived from China, and upon the 15th Mr. and Mrs. J. E. Duff. These friends were followed, upon the 16th and 17th, respectively, by Mr. and Mrs. Archibald Orr-Ewing and the Misses J. Smith and S. Turner. Upon July 1st there arrived from England Mr. and Mrs. J. N. Hayward and two children, and Mr. and Mrs. M. Hardman and two children. Thus our Mission Home has been quite filled of late with our missionary family, and happy times of fellowship have been experienced as we have heard from one and another of the full blessing of the Lord granted to each. The stories our friends have had to tell us have varied greatly in detail and have been both bright and sombre in colouring; but they have all been given as records of "goodness and mercy," whether in one experience or another. Truly, it is a great joy to see that God gives to our Missionaries the spirit of praise in all their circumstances of life. Let us not fail to raise the voice of thanksgiving with them, and to give the Lord special thanks at the present time for bringing so many of our dear fellow-workers to us for their season of rest in safety and in such blessed communion with Himself. Mr. and Mrs. Orr-Ewing and the Misses Smith and Turner have now gone on their way to England. The remainder of our friends are still with us.

While Mr. Orr-Ewing was with us a meeting of the General Council was arranged for, to give him greeting and to hear his testimony concerning the progress of the work in China. The meeting took place on the afternoon of June 20th, and there were present, besides Mr. Orr-Ewing, the Home Director and the Messrs. Des Barres, Wallace, Kilgour, O'Brien, Sampson, Gartshore, Nasmith and Helmer. A very profitable meeting was held, and the hearts of all were greatly cheered as Mr. Orr-Ewing told of the Forward Movement now taking place in the Province of Kiang-si, and of the glorious works of the Lord throughout China. After the Council meeting in the evening a more open meeting was held in the Mission Home, in which Mr. and Mrs. Orr-Ewing and the Misses Smith and Turner gave united testimony of the might and power of God to save and transform lives in China.

A memorial service in connection with the falling asleep of Mrs. Adam was held in the Mission Home upon Friday evening, the 15th. There was a goodly number of persons present to do honour to our beloved sister's memory, and addresses were given by those who intimately knew Mrs. Adam when she lived and served in Toronto in connection with Emmanuel Baptist Church. Mr. Dowdell spoke of Mrs. Adam as a mission worker, Mr. Tilley spoke of her as a Sunday school worker and Pastor Denovan spoke of her as a member of his church in the days of his pastorate. Closing remarks were made by Mr. Frost, who related how Mrs. Adam, as Miss Harriette Hastings, offered to the Mission, and told of her going to China and of her service at Kuei-ang and An-shuen. The meeting was a very solemn one as the addresses made all to realize the loss the Mission and China had sustained. Fervent and tender prayer was offered at the close for the bereaved husband and mother and sisters.

The glad privilege has been ours of late to accept several new workers for China, and these, the Lord willing, possibly with others, will form our autumn parties. Other offers of service from young men and women are before us, and will be dealt with in a short time. Will not our friends give God thanks for those lives which have been accepted, and offer earnest prayer that the cases yet to be considered may be dealt with by us in the power and wisdom of the spirit of God? May we remind our friends, in addition, of the constant need there is for fervent prayer for more labourers. Let no one imagine because of the yearly sending forth of goodly parties by our Societies and our own that China's need is supplied. In the Province of Kiang-su alone—a Province which is on the sea coast

and which has comparatively a large supply of workers—there are only about one hundred Missionaries all told among its twenty millions of heathen men and women and children. While such needs exist in China we may truly say that the Lord is ever crying to His Church, "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." Let the Lord's remembrancers, therefore, keep not silence.

The conference for the deepening of spiritual life referred to in our last issue was held as proposed. It was decided at the last to make it public to all Christian friends, so that it was larger than at first anticipated. Jackson's Point, upon Lake Simcoe, was the place selected for meeting, and it proved, in quiet and natural beauty, all that could be desired. The meetings were held in a large tent, erected in a grove by the lake side, and were continued for three days, from Tuesday, June 28th, to Thursday, the 30th. Addresses were delivered by the members of the Committee upon subjects that emphasized the exceeding sinfulness of sin, the need of cleansing from sin, and the possibility of daily holiness of life through the empowering of the Holy Spirit. There was a deep spirit of prayer and a great spirit of hungering for righteousness manifested throughout the meetings, and many lives were richly blessed. It was decided at the close of the gatherings to hold another similar meeting the next year, about the same time and at the same place.

The Niagara Bible Conference, which will be held this year at Point Chautauqua, near Jamestown, N.Y., will be in progress as this issue goes to press. It will last six days—from the 20th to the 26th—and a full measure of blessing is anticipated. Among others, the following speakers will take part: Dr. Moorehead, Major Whittle, Mr. Gaebel, Dr. Munhall, Dr. Scofield, Mr. Harris, Dr. Albert Erdman and Dr. Wm. Erdman. It is hoped that much and earnest prayer will be offered, even by those who may not be able to attend, that the Lord may make the testimony of the Conference to be in the power of the Spirit, and for blessing to the ends of the earth.

Those who have read the small book called, "Union and Communion," written by the Rev. J. Hudson Taylor, and containing an exposition of Solomon's Song, will be glad to know that we have received from England and have now on sale, a book in similar style by the same author, called "Separation and Service." This new work is an exposition of the 6th and 7th chapters of the Book of Numbers, and describes the Nazarite's vow, with its full and blessed consequences. The book is characterized by the simplicity of style and intense spirituality of thought which marks Mr. Taylor's writings, and will bring blessing to anyone who reads it with an open heart. We commend the publication to all our friends. The price of the book is 35 cents, post paid, and may be ordered from ourselves at the Mission Office.

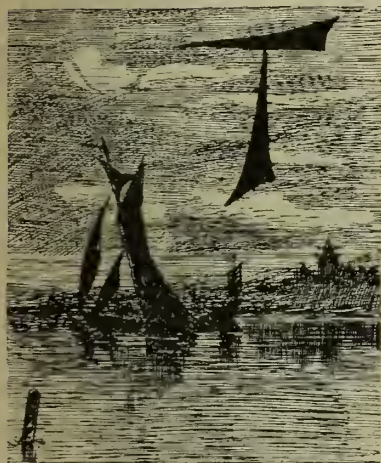
It is stated, in a summary prepared by the American Board, that the contributions from the world over to the cause of foreign missions have increased this last year \$1,100,000, but with a decrease in the United States of \$70,000. Church members in Protestant missions have increased 64,000. Altogether it is now estimated that there are 267 missionary societies, 4,525 stations, 14,037 out-stations, 6,336 male Missionaries, 5,675 female Missionaries, 60,164 native Missionaries, and 1,221,175 communicants. The total amount given the last year was \$15,649,243.

There are now upon the mission field 487 medical Missionaries. This means an increase of 122 in five years. Of these workers, 168 are in China, 105 in India, 44 in Africa, 34 in Syria and Turkey, and a smaller number in each of nearly a score of other countries. The United States has 246 medical missionaries on various fields, Great Britain has 174, and Canada has 21.

CHINA'S MILLIONS

God's Architecture.

AN ADDRESS DELIVERED AT THE ANNIVERSARY MEETING, LONDON, BY THE REV. H. E. FOX, M.A.,
HON. CLERICAL SECRETARY OF THE CHURCH MISSIONARY SOCIETY.



HERE is somewhere in one of John Ruskin's books on architecture a remark to this effect—that architecture is distinguished from its sister arts not by the elaboration of detail, but by the subordination of detail to the harmony of the whole. That is to say, if you want to judge of a building, or of a line of buildings, you do not judge of it by the arches or the gables, or the cornices, or the windows, but you stand at a little distance, and, taking in the whole perspective with your eye, you

judge accordingly. I think that it is so also when we want to look at God's building, the great temple which He is rearing for His habitation. It is a very blessed thing to study the details of that temple; I think it will take us all eternity to master them. But the Lord wants us to take a larger view than that of detail; and we shall understand the detail and its meaning far better if we first of all endeavour to obtain a view of the

GENERAL PERSPECTIVE OF GOD'S ARCHITECTURE.

Our brethren and our sisters who have been speaking to-day have been telling us some very blessed things about God's work in China. China, as you all know, is a very big place, but even China is not the world; and I want for a few moments, as we close this afternoon, just to gather our thoughts together.

What is God's purpose about this world, including China? It is to gather out a Church for Himself; and what then? That was a question settled eighteen hundred years ago. You remember the conference that was held at Jerusalem. It is called the first council. They met to settle, perhaps, the most anxious problem that ever vexed the Christian Church, the admission of Gentiles into the body corporate. There were two lines of argument open. The Apostle Peter adopted one, what you may call the practical view. He said, "Brethren, the thing is settled. The Lord settled it Himself. He has given these Gentiles the Holy Ghost as He did us. It is of no use to talk any more about whether they are to be admitted or not. They are here, and God put them here." And the Apostle James, who was presiding, reached the same conclusion, but from a different point of view. He said, in effect, "This has been part of God's design all along, and is no sudden surprise to His Church. If you look at the Prophet Amos you will see that he foretold this." James gathered this from two or three words. It is very wonderful how much lies in two or three words of the Old Testament, especially when it is quoted by an apostle. "After this I will return." After what? After the Lord shall have gathered out a people for Himself. He is going to build again the tabernacle of David, and then the residue of the people will be gathered in.

What you and I have to do now is so to evangelize the world that the Lord Jesus Christ may come back again very soon, please God.

I thank God with all my heart that He has laid it upon those dear young brethren, who are putting some of us grey heads to shame, to raise that real battle shout.

"THE WORLD FOR CHRIST IN THIS GENERATION."

Why not? Do not misinterpret it, as some people do. Rightly understood it is the watchword of the Church. We are looking for the Lord Jesus Christ to come back again. How? Along that line of evangelization, so far as I can understand. The whole book closes with the same message, you remember. It is a very solemn fact that the last words of the Lord Jesus Christ before He went up to heaven, and the last words which the Holy Ghost speaks in the New Testament to us are exactly on the same line. There is entire harmony between the two. The Lord Jesus told His people that they were to receive power. The Holy Ghost was to be given to them. What for? For their comfort; for their sanctification; for the building up of a Church? No, but that they might be witnesses for Him in an ever-increasing circle, beginning where they were, and ever expanding to "the uttermost parts of the earth." And then immediately there comes a message from the angel, "This Jesus shall so come," as if that was to be the object ever set before them in preaching the Gospel.

And so it is with the closing words of the book. You have been exhorted to prayer, and rightly. Pray for every detail. You cannot go into too much detail in prayer. The Lord does love definiteness from His children, just as you do from yours. But there is something that perhaps we do not all pray for as we should, and it is what the Holy Ghost presents to us at the end of this book. The Spirit and the Bride are heard saying, "Come." Now if you look at that carefully you will see—and probably most of you will agree with me in believing—that that word "Come" is addressed to the coming King all through the book. It occurs in several passages. The "Come" is addressed to Christ. Whatever meaning you attach to the word "Bride," I think that it will include the living Church. The Spirit is moving the hearts of God's people, teaching them to pray that Jesus Christ will come back again.

And then we read, "Let him that heareth say, Come."

The Church calls to all her members to join in the petition, "Come." And then there is to be the proclamation of the message concerning the coming King: "Whosoever will, let him take of the water of life freely." That is the witness unto Jesus to "the uttermost parts of the earth."

After a very, very solemn parenthesis, which adds peculiar emphasis to the message, the answer is heard from heaven: "Surely I come quickly." A praying church and a preaching church is a church that is heard, and the Lord answers it Himself. He does not send an angel to tell them. He does not proclaim it through His preachers to them. He gives them the great honour of being His own messenger. "Surely I come quickly."

Oh, my friends, will you to-day take up the Church's answer: "Even so, come, Lord Jesus"? I think that "Even so" means not only "Even so, come quickly, Lord Jesus; the sooner the better, dear Master," but it is a prayer that He will come along that line, in that order, which He Himself has ordained: 1st, the call to Him to come; and 2nd, the proclamation of the Gospel to the world. "Even so, Lord Jesus, come quickly."

Oh, that every soul in this great audience to-day were filled with that holy ambition, were to take God's great perspective, and to look at what all the lines of His architecture are leading up to—*e.g.*, our dear workers of the China Inland Mission, and the London Missionary Society, and the American Missions, and my own beloved society, and many another organization (God multiply them a hundredfold), if we would look at what this is working up to, and what God's purpose in the matter is, it would be seen that there is harmony in the whole. We should not then stop to quarrel about the little

differences with one another. We should have bent our whole energies upon the one thing that lies before us, the kingdom and the coming of our Lord Jesus Christ. There is nothing that knits His people together so much as this. "Other sheep I have," He says, "them also I must bring, and they shall hear My voice; and there shall be one fold"; and notice again the prominent central figure of it all—"and one Shepherd." Live for that, friends; work for that; look out for that; and then the coming will not be, as some people think, so far away. "Even so, come, Lord Jesus."

Address by Mr. W. B. Sloan.

DELIVERED AT THE ANNIVERSARY MEETING, LONDON, MAY 25TH, 1898.

MR. SLOAN said: It is first of all my duty to-day to read some portions of the letter from Mr. Hudson Taylor, which we have printed in the hymn-sheets that are in your hands.

In view of this letter and the fact that Mr. Cooper will be able to-day to give us a more detailed statement about the work, I shall confine my remarks entirely to the brief financial statement that we usually make, and one or two notices in connection with to-day's meetings.

Last year our total income here in England was £37,521 4s. 4d. Adding to this the income received in America, Australia, and China, which amounted to £7,692 5s. 1d., we have the total income of the Mission for the year, viz., £45,213 9s. 5d. Our English income last year was better than in the previous year by £3,090 9s. 1d. The income from other countries was less by £881 8s. 3d., leaving the total income for the year larger than that of the previous year to the extent of £2,209 0s. 10d. Then with regard to the division of our income into funds that are received for general purposes and funds received for special purposes. The income for general purposes was £26,467 15s. 8d., and for special purposes £11,053 8s. 8d. For general purposes the income was greater than that of the previous year to the extent of

£5,148 12s. 5d., while for special purposes we received £2,058 3s. 4d. less, making our total increase for the year in England, as previously stated, to be £3,090 9s. 1d.

As Mr. Taylor has himself written, we are most grateful to God for the way in which our needs during the past year have been met. With the single exception of the year 1889, which was the year of the great famine in China, last year's income is considerably the largest that has ever been received in the history of the Mission. No doubt many of you are aware that last year was rather a trying one financially in some quarters. A great deal of money was sent for the relief of those who suffered from the famine in India, and, because we saw that these things were so, it was a year in our own case of very special prayer to God that He would provide all that was required for the work. During the first six months we were not without special trials in this matter of finance, but during the latter part of the year the Lord so graciously and wonderfully answered prayer that, as I have already said, it was the best year financially in the history of the Mission, with the exception of the year 1889, when much money was given for the relief of those who were suffering from the great famine in China.

Letter from Rev. J. Hudson Taylor.

READ AT THE ANNIVERSARY MEETING, LONDON, MAY 25TH, 1898.

DEAR FRIENDS,—While you are meeting, afternoon and evening, in London, we in China shall (D.V.) be with you in spirit, and join you at the throne of grace. We have arranged to hold our Annual Fast Day this year on the 25th May, instead of the 26th ("Lammermuir" Day) as usual. But as our day begins seven or eight hours before yours, we shall be able to anticipate your earliest meeting, as well as the later ones. China needs prayer at this critical time, and we need your prayers, perhaps more than ever before.

Through the goodness of God we were brought safely to China again—in my case, for the tenth time. Passing through New York, we were kindly entertained by Dr. and Mrs. Pierson, and had the pleasure of meeting with Mr. Mott at the Student Volunteer Offices. At Toronto, we enjoyed our stay of a few days at the Mission Home; our intercourse with Mr. and Mrs. Frost, Mr. McCarthy, and Mr. and Mrs. Helmer was all too short. Strength did not permit us to attempt public meetings; but we were glad to have conference with the members of the Council, and to see a few other friends. In Chicago, we were most kindly received at Mr. Moody's Bible School by Miss Strong and the Rev. R. A. Torrey, spending a Sunday there. At San Francisco and Honolulu we also received much kindness, arriving at the latter place on Christmas Eve. There are many Chinese in Honolulu, but all came from South China, and we were only able to address them through an interpreter. We were sorry to miss Mr. George Studd, who was on a visit to another of the Sandwich Islands, but we had the pleasure of meeting the Rev. Louis Byrde, who joined our steamer and travelled with us to China.

We have now been in Shanghai three months, and have already met over two hundred of our number. I have not been as strong or able for work as I could have wished; it has, however, been a great pleasure to see so many, and to have been able to take part in the Council meetings of January and the present month. You will have

heard that, in conjunction with Mr. Orr-Ewing and some of our Kiang-si missionaries, arrangements have been made to prepare for a

FORWARD MOVEMENT

in the Province of Kiang-si; and that we are asking God for twenty men to begin with, who will devote at least five years to the itinerant evangelistic work of carrying the Gospel, as far as possible, "to every creature" in the unworked parts of the province. We shall need more than this number by-and-by, and also a number of ladies for the women. And this is only one of fifteen provinces in which we are working. I would ask your prayers that we may be able to arrange for the extension of this movement to others of these provinces, and may have the right men and women given to us, both native and foreign. The greatest difficulties connected with it are to find a sufficient number of experienced missionaries able to take the lead, and to procure the homes in evangelistic centres which are required for training, and afterwards as resting-places for the evangelists and native helpers.

I am glad that you will have with you Mr. William Cooper, who has done such valuable service to the whole Mission here at Shanghai, in the direction of the work. He is, of course, more conversant than I am with the work of the past year; nevertheless I will refer briefly to a few matters for which we have much cause to thank and praise God.

We thank God, and thank you, dear friends, for the financial help with which you have sustained the work throughout the year: may He abundantly reward you now, as well as in that day. Though at times our faith has been tried, God has always interposed on our behalf.

Again, let us thank Him for the increased number of persons baptized. Last year (1896) the number of baptisms was 1,262, and this was

the largest number hitherto recorded; this year the number is 1,325. Some of these were first fruits of newer work.

We have to thank Him also for an increase in the number of workers; seventy new missionaries and associates joined us during the year; from England (including three from Schleswig-Holstein), thirty-seven; from North America, thirteen; Australia, twelve; besides eight Associates from Sweden and Germany. On the other hand we lost ten valued workers by death; six in China and four at home: Messrs. Otley and Wrigley from Iever, also Miss Emmeline Turner. Miss Pearson from consumption, Mrs. Fish from heat apoplexy, Mrs. Coulthard from dysentery; and at home, Mrs. Wilson and Miss Gambell, also Miss Hogstad and Miss Meyer, in Norway and Finland respectively. Twelve others retired; of whom seven married away from the Mission, one recently-arrived Associate proved unable to bear the climate, and four left us from various other causes. During the present year we have had a further accession of twenty-nine new missionaries, bringing the total from 744 on Jan. 1st up to 773 on April 11th.

The number of native workers and of Mission stations has undergone a corresponding increase; the total of paid and unpaid helpers at the close of 1896 was 507, but at the end of last year 605; while the number of stations and out-stations has increased from 277 to 318.

Perhaps the

MOST STRIKING DEVELOPMENT OF THE YEAR

was the remarkable opening up of Hu-nan. The Rev. Geo. Hunter, who, we trust, will reach home in time to take part in the meetings, had baptized five converts in Hu-nan in December, 1896; during 1897, however, he was able to rent a house in Chang-teh Fu and to station two native helpers there, while the premises previously rented by Miss Jakobsen have continued to be occupied by our native missionaries from Shan-si. Interesting journeys in Kuang-si were also made last year, and a great change in the attitude of the Chinese has been found in that province. Our work from Bhamo has also spread into Western Uin-nan. We must not, however, venture to go into further detail, and may only in a word say that, in this time of China's trouble there is a remarkable readiness, on the part of the rulers and people, to listen to the Gospel. The spiritual outlook is decidedly hopeful.

Those interested in the welfare of our missionaries' children will be glad to know that the new Girls' School was occupied during the latter part of the year, and that the new Boys' School was opened with this year's work. Our companion on the voyage, Miss Hanbury, kindly took charge of the large household of eighty or so in the new building. We are profoundly thankful for these new schools, and ask prayer for the teachers and pupils.

You will be interested to hear that God has greatly blessed the coming to China of our dear friend, Miss Soltau. Her presence in Shanghai was very helpful, and we should have been glad to keep her longer, but were anxious for her to visit the Training Homes before the new missionaries left for various parts of the Empire. At Tang-cheo she was warmly welcomed by some who had known her in England, and by others from America and Australasia; but in An-k'ing the power of God was manifested in a truly remarkable way. Mr. Stevenson, whose visit occurred at the same time, was delighted to see that, without exception, every one seemed to receive a fresh anointing. We trust that her visit to Kiang-si stations will be so blessed that many of the native Christians will be thrust out by the Spirit into the Forward Movement.

We are looking forward to the visit of a Keswick Deputation to China, and trust that, in common with the other Missions, we and our native Christians may be greatly helped and refreshed.

In conclusion, let me ask again, Will those who know the power of prayer remember China in her great need? Pray that God will prevent the breaking up of the Empire and not allow Mission work to be hindered here as it has been in Tahiti, Madagascar, parts of Africa, and elsewhere. And may the Lord greatly bless you, dear friends, and keep us all so abiding in Christ that we may have confidence and not be ashamed before Him at His coming!

*Yrs. very truly in Christ
J. Hudson Taylor.*

Address by Rev. William Cooper.

DELIVERED AT THE ANNIVERSARY MEETING, LONDON, MAY 25TH, 1898.

IT is a great joy to be here to-day and to meet so many friends of the Mission who have been sustaining the work by loving gifts, and praying for the workers out there. Eleven years ago to-morrow I stood here on my first return from China, and felt then what a great privilege it was to have been out to that land, and to have seen something of the power of God in the conversion of souls among the Chinese. I feel this still more after the intervening years, in which one has seen much more of the working of God's power. The report which we have just heard brings to one's mind many instances of God's faithfulness in supplying the needs of this great work.

It has been suggested that it would be interesting to take a review of the years that have elapsed since I was here in 1887. Two or three friends have remarked to-day, "How the Mission is growing! I used to know all the missionaries by name, but now I cannot remember half of them, for they have become such a large band." Yes, the Mission is growing, and we have much cause to thank God for it.

To begin with a few general statistics: In 1887 the number of stations of the China In-

land Mission was 52. Now there are 151. That means 99 new stations opened, where missionaries are now residing and preaching the Gospel and showing to the people daily, by their Christian homes and lives, a practical object lesson of the power of Christ to save. One can hardly realize what the opening of one hundred stations in the far interior of China means. Some of these have been opened very easily. Our missionaries have gone to a city and without much trouble have been able to rent premises and live quietly in the place. Many of them, however, have only been opened after months or years of itineration in the district, during which time the missionaries have lived in inns until they could rent houses, and after that they have not unfrequently had to leave them, sometimes being driven from the station, but returning there again after a longer or shorter period, and eventually being able to reside among the people and carry on successful work. Let us give God thanks for the increase in the number of stations, and for the wonderful openings He has thereby given us for the extension of the work.

The increase in the number of out-stations is also very gratifying. In 1887 there were

56; now there are 169, and in each of these there are native evangelists preaching the Word of God, and native Christians gathered together. In addition to these stations and out-stations, there is a large number of villages and other places where Christians gather together on the Lord's Day to worship God, and where there are voluntary witnesses for the Lord Jesus Christ.

In 1887 the number of missionaries was 225; at the end of 1897 it was 744. At the beginning of 1887 the number of communicants in connection with the Mission was 1,655; now we have more than double that number in the Province of Cheh-kiang alone, and the total number in full communion at the end of last year was 7,147. We thank God for this increase. From among that number there have been raised up

MANY VALUED NATIVE HELPERS.

In 1887 we had 117 engaged in preaching the Word; at the end of last year there were 605. We would specially commend these men and women to your loving prayers. Oh, how we praise God for these native helpers! These are the men and the women whom God is using in China for bringing in precious

souls. It is a remarkable fact that the large majority of the converts are brought in, not through the direct efforts of the missionaries, but through the native Christians. God uses them, as they preach the Word in their warm, fresh, childlike faith, to lead others to Christ. Will you pray for a largely-increasing number of native helpers to be raised up to spread the Gospel?

One of the leading features in the China Inland Mission has always been that it is a pioneer evangelistic effort, and, therefore, prominence was given to the work of preaching the Gospel by widespread itineration throughout the whole of those inland provinces. We still wish, as much as ever, to emphasize the importance of keeping up this itinerant preaching; but the very growth of the work has demanded that a large number of our missionaries should settle down in the stations opened, and organize local churches. As the work has grown around them, fresh developments have taken place, one of which I will speak of.

In the early days of the Mission, when the converts were few in number, we gave very little time and strength to

THE WORK OF SCHOOLS;

but now that there are a large number of Christians, the establishment of schools for the training of their children has become a necessity. In 1887 there were only fourteen schools in connection with the Mission, with about 200 scholars; but at the end of last year we had 114 schools, with about 1,600 scholars. These schools, I may say, are mostly for the children of native Christians, to train and fit them for living useful lives among their fellow-countrymen. In the case of the boarding-schools especially, it is generally accepted that the best way is for the parents to provide part of the support of the children. We believe in raising up self-supporting work, and, as far as possible, getting the Christians to take their share of the burden from the commencement. This increase in the number of schools, which is one of the years, is likely to grow very considerably in features of development during the last few the future.

Now let us run over the provinces, and notice the development in the work during the past few years.

To begin in the north-west with Kan-suh, in 1887 we had four stations there. Five additional stations have recently been opened in the south-eastern part of the province, making a total of nine. But during these years only ninety-seven additional converts have been baptized in that province. This is a very difficult field. The workers are far away from the coast, in a sparsely populated country, and there has been very much to discourage them. Yet they are not discouraged, for

GOD IS THEIR STRENGTH

and their Helper, and I believe that in Kan-suh our friends will soon see a gracious awakening. Shall we not bear them up, and ask God that He will help them in their diffi-

culties? There are sixty Christians in full church membership in that province.

Take the next Province of Shen-si. In 1887 there were only two stations. One of those could hardly be called a station, for although our brethren were itinerating on the Si-an plain, they had not then been able to obtain a residence there. To-day there are twenty-two stations in that province, and fifteen of these are on the Si-an plain. In that province, where ten years ago there was only one church, there are now seventeen, and one-half of these are self-supporting. During these years 369 persons have been baptized in that province.

Passing over into Shan-si, in 1887 we had seven stations there. From four of these our missionaries have retired in favour of other missions. So that leaves three of the old stations at present occupied; but in addition to these, nineteen others have been opened, so that to-day we have twenty-two stations in that province. There are thirty-three churches with a membership of 1,209. We thank God that during these ten years

1,567 HAVE BEEN BAPTIZED

in connection with the work there. Last year was one of great persecution at some of the stations, and especially so at Ta-ning, one of the oldest stations. The native pastor there, Mr. Chang, was very much tried about this persecution. He said to the missionary, who was visiting him in the early part of the year: "I fear that if something is not done to stop this persecution the whole work will be scattered."

Now Pastor Chang is a man of faith and prayer, a man who has borne much persecution, and who has been publicly beaten at the la-men for Christ's sake, yet he seemed to lose heart over this continual persecution in the villages, and he felt it would be necessary to get interference from the officials. At the close of the year when the Christians of the district were gathered at the autumn conference, they found that during the year, in spite of the persecution, more converts were baptized than in any previous year, and this native pastor said: "I have learnt a lesson, and it is this—that we have to fight this battle for the Lord on our knees. This opposition is not to be fought by mandarins or consuls, but it is to be fought by God against the power of satan. This is the devil trying to hinder us, and we must overcome him by faith and prayer." From this same province during the last year two Christian brethren started out together, commended to God by the prayers of the Church at Hong-tong, in the south of the province, to go down to the hostile Province of Hu-nan, there to seek, by self-supporting opium refuge work to carry the Gospel to the people.

In the Province of Chih-li, in 1887, we had no stations and no work; but the development of the work in Shen-si made it necessary to open forwarding stations at Tien-tsin, Pao-ting and Huai-luh, to help our friends on their long journey to Shan-si. Another station was opened at Shuen-teh, further south. The work of these stations is largely

of a business nature, but in two of them our friends have time for direct spiritual work, and where there were no converts ten years ago, now there are twenty-three; and we trust that our friends will see much more blessing in the near future.

The work in Shan-tong was spoken of last year by Dr. Douthwaite. Other missionaries are working there, covering the whole province with a net-work of mission stations, and God is richly blessing it. Our work is confined largely to medical work and to English schools, but there are in connection with the church at Chefoo and at Ning-hai seventy-eight persons in fellowship.

In the next Province of Ho-nan, when I was here before, there were only two stations, manned by three single brethren. To-day, we thank God, there are eight stations there. There were no converts at all then, but to-day there are 356 baptized Christians in that province, the work in every one of the stations is growing, and

THE PROSPECTS ARE VERY BRIGHT

for the spread of the Gospel in Ho-nan.

Then we go to Si-ch'uan. We find there that God is working wonderfully. When I was here last, there were only three stations in that province. At the end of last year there were fourteen, and two new stations have been opened up this year in the East Si-ch'uan district. You may hear more about that work from Miss Kolkenbeck and Mr. Vale, who represent the two sides of the province. We thank God that during these years 621 persons have been baptized in connection with the work there.

Our work in Hu-peh is largely of a business character, but we have one station at Lao-ho-k'eo where the workers are able to devote their time to spiritual labours with encouraging results. In 1887 there were no converts there; now there are thirty-five.

In An-hui, the province which I specially represented last time I was here, the number of stations has grown from five to thirteen, and the number baptized during these years was 204. This increase is very small compared with the machinery, but the outlook at present is very promising. We hear from one and another of the stations that God is working: I heard that at one station there are sixty enquirers, and at another over eighty, so we believe that the time has come for favouring that province, too.

In Kiang-su the work at Shanghai and Chin-kiang is largely of a business character, but at Iang-cheo, and at the stations on the grand canal, the work has been growing somewhat. There are at the present moment in those stations 116 members.

Now let me ask your prayers for Kuli-cheo and Uin-nan in the far west of China. The work there is only beginning. Ten years ago we had one station in Kuei-cheo. To-day there are five, and one of these is in the district of one of the aboriginal tribes, the Black Miao, amongst which an interesting work has been carried on. You will be interested to know that seven of our missionaries are now set apart for work among those

tribes. One of these, Mr. Samuel Clark, is devoting himself entirely to making translations in their languages, and preparing books to help other missionaries to acquire these languages, in order that the Gospel may be preached to them in their own tongue.

In this Province of Kuei-cheo there are only sixty-nine communicants.

In connection with the work in Uin-nan there are at the present time, so far as I know, only 43 communicants, in connection with all the denominations of the world outside the Roman Catholic communion. Forty-three Protestant communicants in the whole Province of Uin-nan! I mention that as a subject for earnest prayer. May God help us to hold up the hands of our friends in that distant province.

In Kiang-si, where ten years ago we had four stations, we now have fifteen. Then we had only 44 communicants in the province. Now there are 548, and the baptisms during this time have been 687. This is the province in which the "Forward Movement" is to be inaugurated. We hope that it will spread to other provinces also. There is a large part of this province still untouched, and the desire is that an attempt may be at once made to evangelize these unreached districts.

God has given us in that province a number of earnest faithful Christians, and we believe that they will be able to go forth in God's evangelize these unreached districts.

TO EVERY CITY AND TOWN AND VILLAGE, along with suitable foreign missionary evangelists.

In the Province of Cheh-kiang we have our oldest work, and it is by far the most productive. Of this you will hear more fully to-night in connection with the T'ai-cheo mission, from Mr. Rudland. Ten years ago we had twelve stations in the province, now there are 21. Whereas, then there were only 890 communicants, at the present time, or at the end of the last year, there were 3,533. The baptisms during that time were 3,447. This is abundant cause for praise to God.

I have not spoken of Hu-nan because Mr. Hunter is here, and he will tell you himself what has been done, and the marvellous openings which God has given for work in that province.

Kuang-si has been visited during the past year, but we have not at present any settled work in that province. We hope that God will open up the way very soon for the establishment of stations there also.

Now, as to the outlook in China. I believe it to be decidedly promising. God has given us an open door. The attitude of the people towards us has decidedly changed in many places, and we have very much cause to praise God for this. There are in many districts now signs that God is awakening the people. Our friends in itinerating often find prepared hearts. In some places whole villages are waiting for some one to come and

tell them about the Gospel; and the indifference and the opposition that used to characterize the inhabitants with regard to the work seem to be passing away. May God keep the door wide open for the preaching of the Gospel.

I have not time to speak about the "Forward Movement" and what is needed in connection with it; but I will emphasize the appeal which Mr. Taylor has made to you that you will pray for China at this time. What momentous issues may be hanging on the next year or two we cannot tell, but we know that God has not sent His servants out to that land that they may be put to shame. I believe that the work in the interior of China is bound to result in a glorious ingathering of precious souls. The foundations have been laid broad and deep, and God is going to raise up a glorious temple in China. Will you pray for the missionaries? Pray for those in the provinces where the work is not prospering as they would like to see it. Pray for those who are in the midst of success that God may keep them humble and that they may give all the glory unto Him. And oh, dear friends, do pray for our native brothers and sisters. Join the Prayer Union and pray for these native brothers and sisters, that God would make them burning and shining lights in the midst of the awful darkness; and that they may preach the Gospel all over China. May God bless you for Christ's sake.

Work in Si-ch'uan.

AN ADDRESS BY MR. JOSHUA VALE.

RETURNING to England after ten years' absence, I want to tell you something of the work in West China, that is in the Province of Si-ch'uan.

First, what has been done? Si-ch'uan is the largest province in China, and it has a population of about thirty-five millions. Previous to 1877 there was not a single soul in that province of 166,000 square miles who knew anything about the Lord Jesus Christ.

Now, taking the commencement of the work in 1877, and following it on to 1886, what do we find? Out of one hundred and forty-two cities, and, at the smallest computation, two thousand market towns, we find only four of these cities open to the Gospel during these ten years. At the present time there are forty. In 1886 there were fifty converts in Si-ch'uan, at the most. At the present time (I am speaking of January) there are a thousand.

The second point I want to come to is this: What means were used to bring about this change from four cities to forty, and from fifty converts to a thousand? I think there are three causes; first, systematic itineration; secondly, careful employment of native workers; thirdly, the personal testimony of the native Christians.

Let me take the first head,

SYSTEMATIC ITINERATION.

And let me tell you of some itinerant work that Mr. Ririe and myself have done in Si-ch'uan. I want to take you for a moment to the city of Kia-ting. In 1888 we were sent there, quite raw material both of us, to open a new centre. No work had been done there. There were no Christians, and there were no helpers. We were simply amongst the heathen. We settled down in the city and we commenced itineration. First we settled in the city itself. We traversed every street; we sold books; we preached in the best way we could. In time we opened a chapel, and we had so many people that we had to preach all day long. After selling books till we could sell no more in the city, we took the villages and market towns—all within

five miles, six miles, ten miles, twenty miles, in that district, and gradually we spread over what we call the Kia-ting district, which consists of seven walled cities and three hundred and fifty market towns. We kept at that work for six years and a half, incessantly travelling round these villages time after time. I am safe in saying that we travelled thirty thousand miles, making known the Gospel in every village and every city.

Now, I can testify this—and I can say the same for Brother Ririe—that during these lonely journeys, amidst many dangers and difficulties, of which I will not tell you to-night, we realized the Lord's power to keep, and the Lord's nearness; I do not think that in any time of our experience we had such joyous times.

Now, as to the second point,

THE CAREFUL EMPLOYMENT OF NATIVE WORKERS.

After six years and a half at Kia-ting I was asked to go to Ch'en-tu, to relieve Dr. Parry. Dr. Parry was returning home on furlough. When I went there I found that there were three out-stations—Tan-lin, Mei-cheo and Peng-shan. Mr. Rudland has told you of the great help that native workers have been in his district. Dr. Parry had the same idea. He, too, thought that the work could be much more speedily done by the careful use of native helpers. So he selected one man, a Mr. Uang, a Christian of eighteen or twenty years' standing, and sent him down to Tan-lin, where he was greatly blessed of the Lord. Much difficulty was experienced, yet the work grew. It went on steadily from 1888. Gradually, from ten, fifteen, twenty, thirty, forty, up to a hundred Christians have been gathered out in that district. I dare say that you remember the riots in the year 1895 in the Ch'en-tu district. Well, the Tan-lin converts

SUFFERED SEVERELY

in common with those in Mei-cheo and Ch'en-tu, during the riots, and my testimony is that out of all the Christians in those stations,

only one man disgraced the name of Christ. That was a great encouragement to all the workers in that district. It proved the work of the native helpers.

Since the riots the work has been going on. Last year, just before I left, we baptized sixty-one in the out-stations of Ch'en-tu. And I must add this, that as a direct result of the riots one city has been added to that district. After the riots, an American commission of enquiry was sent to Ch'en-tu. I and an American missionary were asked to act as interpreters, and to help in any way we could. We were thus brought into special contact with the officials, and I met with a mandarin, a district magistrate, who was very friendly. Afterwards, while travelling in the district of Ch'en-tu and passing a city called Peng-shan, this official who had been sent out there as magistrate, hearing that I was in the district, sent his card to pay his respect to me. I thought at once, "Now here is a splendid opportunity to get that city open." I wrote back to my colleague, Mr. Cormack, and asked him to pray about it. To make a long story short, we sent an evangelist there. The official put out a proclamation in our favour,

zealous, and to testify to your friends and relatives and bring them in." The man said, "Perhaps He does," and from that day he brightened up, and just before I left China I had the privilege of baptizing his father, his three brothers, one or two cousins, an aunt, and several others of the family. Altogether I believe that there were about sixteen of that family received into the church.

I will now go on to the last point, What remains to be done. In the Si-ch'uan province, although there are forty stations opened, and although there are a thousand Christians, still what remains to be done is something terrible. There are one hundred and two walled cities, and there are at least two thousand market towns still without Christ, still without any messengers, still without any Christian in them. Now what is to be done? We must make known the Gospel to them. I want just to finish up with this word. Some time ago when the difficulty was going on in Armenia there was an illustration in *The Graphic* or in *The Illustrated London News*, I am not quite sure which; it was a picture of Constantinople, and before the city there were several warships, and the decks were all cleared for action, and



CONFUCIAN TEMPLE, CH'U-CHIAO, CHIEH-KIANG.

and the work went on splendidly, and within nine months there were eighteen Christians baptized there. That is a direct result of the riot, and so we say that the riots were a blessing.

There was one man in the Tan-lin district who was brought in under exceptional circumstances which I cannot detail to-night, and he was a very indifferent Christian. Dr. Parry said to me, "I wish we could get that man to be more spiritual." I wish that you would pray for him, and join us in prayer, that he may become a real out-and-out Christian, because of the number of friends and relatives that he might influence if he was. Well, after a time

HE HAD A DREAM.

The Chinese have some wonderful dreams: he dreamt one night that he was kneeling down in his house having worship, and his father and mother, his brothers and sisters, were all kneeling down beside him. He told this dream to Dr. Parry. Dr. Parry said, "That is the Lord speaking to you. He wants you to be more earnest, more

the officers were at their posts, and the men at their guns, and the question was asked, "Ready, boys, ready?" and the answer was "Ay, sir, ready." Well, that stuck to me. Are we as ready, standing at our guns to make known the Gospel of the Lord Jesus Christ? You know that if the word had been given to those men to fire they would have done it. I want to appeal to you young men.

WE WANT YOUNG MEN,

as evangelists, to open up those one hundred and two cities in the Si-ch'uan province. We want young men who can be leaders, who can help the native Christians. I tell you that we must get right down before the Lord to-night or any other time, and see what our responsibility to that province is. I am only speaking of one province. What our responsibility is in the other provinces you have heard others say; but I want to leave this word with you, that we need to be up and doing, and I testify that the Lord's goodness during these ten years in that province, has been a great blessing to my soul.

Valued Helpers.

BY MISS MEADOWS, SHAO-HSING.

MISS MEADOWS, writing of two of her Bible-women, says : The older of the two has been a Christian over twenty-five years, and quite twenty of these years have been spent in Bible-woman's work. Her conversion took place while a servant in Mr. Stevenson's family, who were then living in Shao-hsing. Speaking of that time, she says: "One day Mr. Stevenson said at prayers 'that if we believed, the Holy Spirit would dwell within us.' I thought, though I did not say it, that I was too unworthy, too vile, to have the Spirit of the Great and Holy God within me. But I believe I was from that time influenced by the Holy Spirit until I determined that I would believe in Jesus, who had even shed His precious blood for me." It was not all smooth sailing after her baptism. Her father-in-law tried to keep her from coming into the city on Sundays to chapel, one day waiting out

AT THE JETTY TO STRANGLE

her, but she went another way. Another time she was all day in hiding in a friend's house while he was watching every boat to intercept her. The native pastor went to see her, and the father-in-law proposed to burn them together. But through all trials the Lord has kept her true to Himself. She works patiently on day by day, sowing the seed, here a little, there a little. So far she has seen no direct fruit to her labours, but there may be many in glory who are blessing her for the words of life which were the means of their salvation. From time to time she has been stationed in different villages outside this city of Shao-hsing ; then for several years she lived inside the city. Last year her only son dying, it was decided that she should go back to her own village, and, making that a centre, work the surrounding villages from it. She comes in once a month to the communion, and reports to us anything of interest, and some of us go out occasionally to cheer and help her.

Our other sister, Mrs. Nying, has been a Christian for about fifteen years. Before her conversion she had been a vegetarian for twenty-three years, and had also been living in a Buddhist nunnery. Curious to hear something of the religion of Jesus, which was being

talked about, she managed to get to chapel secretly, but during the service was recognized by some of her own village people, and on returning home she found all her friends knew where she had been. She was prevented from going again, and it was not till six years afterwards that she heard the good news. This time it was one of our Christian brethren preaching to his friends in the home next to hers, and, the partition being thin, she could catch what he said. Eventually she was able to enquire more fully after "this way," and after some months found peace in Christ. Soon after her conversion she was used to lead her mother into the light. The old lady was also a Buddhist devotee, and it was no easy matter for her to give up the merits and benefits which had accrued to her through years of vegetarianism and strict adherence to their religious rites. But once convinced that this new way was the true one,

SHE NEVER FLINCHED ;

and though now eighty years of age, is always learning what she can of the Bible and the truths it contains.

Mrs. Nying came to Shao-hsing in 1884 to act as school-matron, but after a year she was tried as a Bible-woman. She is quite a lady, and at first it was somewhat of a trial to go out day by day and come in contact with rough men, and endure in silence all the rude things said to her. But she has kept steadily on her way and has visited all round this district and in many of the outlying districts and villages beyond the city, either alone or in company with Mrs. Iang. As in the case of the latter, so with Mrs. Nying—there is no woman in the Church here to whom she can point as the direct fruit of all her years of labour. But we know our God is not unmindful of all that has been done, and we are looking to him for the increase. It may be that when the sisters are called to higher service, others will enter into their labours and reap the harvest of their seed-sowing; but we know in such case that both he that soweth and he that reapeth will rejoice together. Such is the short history of our two sisters, and I need not ask that you will pray for a rich and an abundant blessing to rest upon them and their labours.

The Opening of Hu-nan.

AN ADDRESS BY REV. GEORGE HUNTER, M.A.

DEAR FRIENDS, like the last speaker, I feel it a great privilege indeed to stand in the midst of such a gathering as this, of friends interested in our work and praying for it. It is eight and a-half years since we went to China, and I too could say, as the last speaker has said, that the Lord has been with us, and that not one word has failed of all those promises that we trusted in when we went forth. I have never regretted for one day giving up work in Scotland for the Lord. In many strange circumstances there has been the joy of the Lord and a sense of the presence of the Master, that has made me say again and again that I would not change with the most successful minister in the home field.

This afternoon I wish to speak about the

THE PROVINCE OF HU-NAN,

where I have been labouring for more than two years. I do not need to tell you that until quite recently Hu-nan has been an unopened province. Your hearts have gone out for that district as our hearts have done. It is a large province with eighteen millions of people. It is a fertile province, a store-house that feeds two or three provinces as well as itself, and wealthy in many ways. If

you went to China and asked the Chinese which was the best province in China, most of them would say that it was Hu-nan, not simply for its wealth, but for its influence and prestige. The number of officials and leading men that come from Hu-nan is far greater in proportion than from any other province in China. For these and other reasons, our hearts, as workers in China, have been set upon having Hu-nan opened for the Lord. It is eleven years since any one spoke before you as the representative of Hu-nan. In that year our brother Dorward, now gone to his rest, spoke here, and he told you that he had not been able to open a permanent station, that he had not seen very much blessing in the ingathering of souls, and that the work had been very trying and difficult. Mr. Taylor, speaking after him, made this remark: "I praise God for those who are going forward and working in the more encouraging parts of China, but I do praise God for the men who work for God without encouragement, and who are

WILLING TO BE HOMELESS,

to work among the hostile, and to spread the knowledge of Christ even in Hu-nan and Ku-

ang-si." I have never met Mr. Dorward, but I have learnt to respect and love him from hearing the natives speak about him. I have been in the little circle of men whom he brought to the Lord, and whom he worked with, and, oh, how they love him, and how they speak about his zeal, and his whole-hearted devotion to his Master! I have been in places where he had been ten or twelve years ago, and they remember him still. They have said to me: "That is just what that man preached to us when he was here so long ago."

At the time of the anti-foreign outburst, about five or six years ago, it seemed as if the door of Hu-nan was determinedly shut in our faces. But the Lord was faithful. The very fact that the door of Hu-nan was shut set men praying about it. Prayer has been going up to God earnestly and persistently in China and out of China from foreigners, and from the natives themselves, for Hu-nan, and I am here to tell you that God has answered

THIS PRAYER

in a remarkable way. It is possible now to go into Hu-nan, and I have spent a good

deal of time in some parts of the province during these past two years.

About two or three years ago a new governor was sent down there, and he has made it his business, so far as he could, to reverse the anti-foreign feeling that existed. Where the agents of the London Missionary Society are working, they have had proclamation after proclamation from the officials, of the most favourable kind. Where Miss Jakobsen was, the officials issued a very friendly proclamation. It was the same in the west of the province, where we are.

The educational authorities in Hu-nan are pursuing the very same policy. They are wanting to find out, and to spread abroad, a knowledge of western law, and to turn the studies of the students in that direction.

In the south of Hu-nan the American Presbyterians from Canton are working hard. On the river below Ch'ang-sha the London Missionary Society opened three stations last year. There are no foreigners there, but they have a very remarkable man, an apostolic man, who has been there, and has gathered little companies of people, and got preaching halls. They hope soon to send a foreigner down there. Near Cha-ling-cheo, on the East, our own evangelists were able to open a station. Miss Jakobsen lived there for some months, and there are now two Shan-si Christians working for the Lord. A man and his wife of the International Missionary Alliance went into Hu-nan last year. After some considerable trouble they got a

HOUSE IN CHANG-TEH FU,

and are living there now. We have entered from Shih-sheo and the north-west of Hu-nan, and have been round a very considerable part of the district north of the lake. We have also obtained a little house in that same city of Chang-teh, and the Gospel is being preached there day after day. When I was down there in the month of February, it was a great delight to see the people coming all day long to hear about the Gospel, and a little inner circle of men who were interested in the truth, and were talking of being baptized. Last year the Cumberland Presbyterian Church of America began work in Hu-nan. There was also a very remarkable spiritual movement that led to some natives of Fu-kien, supported by the English-speaking Chinese of Tien-tsin, being sent to work in Hu-nan. All these changes happened last year. Everyone of these centres makes for the spreading of the Gospel, and the winning of souls for the Lord.

Dr. John, who has been in China forty years, says that the Hu-nan men make the best Christians in China; and any that I have met with go far to confirm that.

I can only speak of one, our own native helper. Oh, what a joy it has been to work with him and to see his faith and love and zeal. That man keeps praying every day that the Lord will open up Hu-nan. He can hardly ask a blessing without getting into it a prayer for Hu-nan. I have heard him say, as we sat down, "God bless this food and

He said, "I am going to look round till I get somebody to go with me, some whole-souled man, and I am going to say, 'If you go down to Hu-nan with me, the people will curse you very likely, and will beat you, and perhaps they will kill you, but shall we not go and trust in the Lord, and preach about His glorious Gospel in Hu-nan?'"

He said, "I am going down, and I will go to a village and stay three days, and let everybody hear the Gospel; and if they want to hear more of it, we will stay there a day or



A RIVER SCENE IN CHINA.

nourish our bodies with it, and open up Hu-nan, and deliver the Hu-nan men from the snares of satan." I wanted him to take a journey with me the first time I went down to Hu-nan. I said, "Will you come with me down into Hu-nan?" He said, "I will think of it." The next day he gave me

A LITTLE DOCUMENT,

the essence of which was as follows: "If you are just going down to Hu-nan to look round and come back again, I would rather be excused, but if you mean business, and if you are going to preach there, and are ready to endure hardness, I will go with you, it is the very thing I want." He told me that he had a plan, and if I did not want to go, he was giving himself. I said, "What is your plan?"

two longer, and if they do not want to hear more of it, we will go on to the next village." He was planning a

"FORWARD MOVEMENT"

of his own. Happily, he and I were able to get to work together. He is there preaching now, and when I left him he said, "Do get the folks at home to send more people, and to pray for us in Hu-nan."

That is what we want you to do. We want more foreigners, and we want more natives; and above all things we want more grace, and more of the Holy Spirit. You have prayed for Hu-nan in the past. Pray harder than ever that, now God has opened the door, He will make a great door and effectual in the hearts of the Hu-nanese.

Work Among the Women of Shan-si.

BY MISS S. A. TROYER, LU-AN.

I SPENT to-day in Chang-lu-ts'uen with the Christians. We have been made sad of late by their inconsistent lives, and last week Mr. Smith had them all together and searched into matters. He found one family to be the cause of most of the unhappiness, by telling falsehoods. In spite of all this inconsistency the Lord seems to be at work in the village, the principal native family having decided to know the doctrine. Last week they burned their idols, and to-day both husband and wife came to the meeting. The

wife is a mere child of fourteen, while he seems an elderly man. I questioned him, and found him seemingly decided, at any cost, to learn the doctrine. Oh, that he may do more than this—learn really to know Christ as his Saviour. The Christians in this village are all Shan-tong people.

Last Sunday we made another attempt to start a women's class, I going out to invite them and Miss Gates remaining to receive and preach to them. Four came, and they listened well, and said they

would come again. One asked what she must do if she wants to follow this teaching. We are hopeful about the class, because the women have for some time seemed much more friendly towards us, and one of our nearest neighbours has asked several times to come in to our evening prayers, and twice has brought two or three friends with her. Many homes are now open to us, while a year ago there were so few.

January 17th.—To-day Mrs. Tseng, our blind woman from Kuan-ts'uen, came to spend some days with us. We pray that it may be a time of building up in the Lord for her. She is so earnest, and seems ready to go on into the deeper things. She, with much sincerity, asked prayer for a woman near her village whom she, with two others of the enquirers, went to see and exhort to repentance. She said, "The woman took up her baby when we arrived at her house, and went away to spend the day." The husband of this woman professes to believe, and Mrs. Tseng says he attends the meetings at Kuan-ts'uen regularly with another man from the same village. There is more blessing in Kuan-ts'uen, too. A whole family, mother-in-law, husband and wife, have, so far as one can tell, become converted, and seem ready to take a decided stand as soon as the way opens for them to do so.

January 18th.—I returned yesterday from my monthly visit to Uang-fang. I found Mrs. King earnest as ever to learn more of the Lord. She is really desirous of doing His will. Her great trouble is that her memory is so bad she cannot retain what is taught her. On Sunday, when I was teaching her, she lamented not being able to remember. When asked if she believed the Lord is almighty, or, in Chinese, "able to do all things," she said, "Certainly I do." "Well," I said, "is He able to make you remember what I have been telling you?" After some hesitancy she said, "Yes." "Then," I answered, "let us ask Him to make you able to remember." So we knelt down and did so. In the evening following she was most interested in the story of the ten lepers. Closing the story, I said, "But where were the nine?" "Where were they?" she said most eagerly, "You haven't told us that yet." "Ah!" I thought to myself, "the Lord has heard our prayer; you do not usually remember so well what I have and have not said." Only one who has taught Chinese women can

understand what drilling it takes to get them to know a thing thoroughly.

January 20th.—Spent the day with our dear women at Kuan-ts'uen. Two more have been added to our women's class. Uang-ki-fah's sister and her mother-in-law. They had long hardened themselves to the voice of the Spirit speaking through His preached Word, but at last they are ready to hear. The old woman seems very decided, and it is wonderful what a change has come into her once evil face and eyes. The dear women were very much interested in the story of the ten lepers, and prayed that they might be like the one who returned to give thanks.

January 30th.—Our week of special meetings for the natives closed. We trust much blessing to the Church and to the heathen will result from it. Many have testified to having received blessing. The subject was "Perfect Love." Mr. Smith was assisted by three of the natives, Mr. Kin, Uang-ki-fah, and Mr. Liu. Uang-ki-fah, as always, was helpful and practical, too.

Our teacher, Tong sien-seng, attended the meetings every day, and at the testimony meeting on Saturday gave a beautiful testimony; but we felt that it was not wholly true. However, we believe he is under deep conviction. His brother's wife says he is a "believer in the Lord, for he has more than half changed." "In what respect has he changed?" I asked. "His words and actions are different." At one time last year we had great hopes of him, but we soon saw that he wanted money, and not the Lord. I have asked the Lord to give him to me for a preacher in the villages; yet I would be satisfied with anyone whom I knew He led into that work.

February 14th.—When not in the villages or otherwise engaged in the work, I spend the mornings in study and preparation for my fourth examination, for which, D.V., I hope to be ready in another month. The past four weeks have been well taken up with meetings, etc., so there has not been much time for study. Miss Gates and I also spent four or five days in the beginning of January at Lu-ch'eng. After this came the week of special English meetings, and this was followed by the week of special Chinese meetings, with only one week between, which was mostly spent in the villages.

A Child Disciple.

BY MRS. G. C. THOMSON, HUANG-IEN.

IT is some time since I wrote you anything about our work here. It is not that I have not wanted to do so, but this year has been a busy and trying one in every way. The work has needed all the time which could possibly be given to it, there have been many cares in connection with it, and we have more or less suffered from malarial fever. But we praise the Lord that cool autumn weather has strengthened us somewhat.

Some of our Christians have suffered persecution for Christ's sake and have borne it in His strength, though a few of them seem to have grown somewhat cold-hearted. We have much to praise God for. In the district which we (my husband and myself and Mr. Richardson) work from this city of Huang-ien, three hundred and twenty-one converts have been baptized and received into church membership this year. I rejoice mostly that more women have been brought to the Lord this year. Although God has been blessing the work richly in a general way, yet the number of women Christians is very small compared with the number of men. One reason is that little work has been done amongst the women in this district. After I came God gave us a suitable woman as Bible-woman, and she has been under training for about a year and a half. She is a great help

in the work, and seems most earnest in telling out the Gospel. We need more Bible-women, and I would ask your prayers in behalf of the them, and that He would incline the hearts up suitable and earnest Bible-women amongst them, and that he would incline the hearts of more of the Christian men to be more earnest in bringing their wives and families to attend the service. Many of these women have given up idolatry and are no doubt believers in the Lord Jesus, but distance keeps some from attending the services, and the care of their families hinders others.

Not the least earnest in the church are the Christian women. The oldest member of our church, an old lady of over eighty years of age, though her feet are small, often walks a distance of forty li (13 miles) in order to attend the Sabbath services, coming here on Saturday afternoon and returning home on Sabbath afternoons. Some of the women walk quite a distance to attend the Sabbath services in the various out-stations. Some of the girls, too, are earnest little Christians. One, whose father had been excluded from church membership for wrong-doing, has been used of God in leading a whole family to the feet of Jesus. Her father wanted to marry her (really sell her) to a heathen, and she ran to the house of a neighbour, asking

her for protection. The woman had been kind to her and liked her very much, so proposed that she should marry her son. The girl told her she could not do that unless her idols were put away, and she told her the Gospel. The result was that the whole family, one by one, became Christians, and arrangements having been made with the father of the girl, she became the daughter-in-law of the woman who had befriended her.

In many cases wives have been the means of bringing their husbands and sons to Christ. A good number of city women come to my meetings. God has already blessed some, but they seem to be less open to receive the truth than the country people. Here we are unable to give much time to evangelistic work, and feel that the most fruitful work of the foreigner is the training of native Christians to preach the Gospel to their own people.

In one of the out-stations I visited last year with my husband quite a number of women have become interested in the Gospel and in the autumn of last year seven were baptized. This year nine more were added. In November we visited this out-station, and I saw most of the women and had a nice meeting with them, besides visiting some of

them in their homes. They all were so bright and earnest that it made my heart rejoice to see them. Some of them who can leave their homes for a few weeks I hope to have here for Bible study.

At that time we also visited several other out-stations, and our little boy was the source

of much interest wherever we went. People came running to the canal banks and bridges to get a look at him as we passed along in the boat. The people always remark about his fair complexion and his brightness as compared with the little dull-faced, yellow-skinned Chinese babies.

I trust that while you rejoice with us in what God has done and is doing, you will also pray together with us for still greater blessing, and that the Christians may be led to know and trust the Lord more fully; and for us that His Spirit may be upon us in blessing to these people.

A Christian Barber.

BY MRS. H. A. SIBLEY, LAO-HO-K'EO.

YOU will be glad to hear of our four recent baptisms, and will perhaps be interested to learn something personal about each of these new members. "Thousands of Gold," our teacher's eldest daughter, was one. The Glad Tidings is not new to her, for she has been under the influence of the Gospel from her early childhood, and it seems natural that in the dawn of her young womanhood she should publicly confess her father's God as her God. She is a quiet, even-tempered girl, can read much of her Chinese Bible and is a pupil teacher in the girls' school. Contrary to general Chinese custom she is not yet betrothed, and we hope she may some day be the wife of a good Christian man.

Another is a young man named Teng, who lives next door. His wife's parents, with whom he lives, have not a good reputation in the neighbourhood, and neither they nor his wife are favourable to the Gospel, so that there are the elements in his home to make of him either a bold soldier or a silent, timid disciple. We have seen him, when other members of the family were gossiping together on

THE THRESHING FLOOR,

sitting a little aside, slowly reading aloud his Chinese Testament. Pray that by his life and words he may lead to Christ these other members of the household.

Another of the newly-baptized is a man of some influence, a farmer from a distant country place. He has come regularly to the Sunday services at our street chapel, through all weathers, for over a year, it being a distance of twenty-five li (or eight miles) from his home. He was first impressed by hearing of the persecutions of Mr. Ko, one of our church members, of the deliverance, of the punishment brought upon the persecutors, and of the blessing which followed in the conversion of Mr. Ko's own brother. This farmer's name is U, and he is the proud father of several sons. His wife has been much opposed to her husband's "new notions," and he is shown no sympathy by any of his neighbours or the people of his clan. Pray for this lone light in a dark place.

The fourth candidate for baptism was old Mr. Li, the barber. Little did we imagine that he would so soon see the face of the Master! He was not much to look upon—a little, dried-up man, hump-backed, with receding forehead and chin, a

LOCK OF HAIR

on the crown of his head being the bare remains of his queue, poorly clothed and none too clean. All this made him a ludicrous sight to man, but I am sure he was beautiful in the eyes of One whom he loved. For long years he had barbered the resident gentlemen missionaries and those who passed through our station, and thus while at his work had heard from many lips the Gospel story, "line upon line, here a little and there a little." But he was an uninterested and a dull hearer, a man who had never learned to think. Many thought he had too little mind to grasp even the simple truths of the Gospel, and certainly it was discouraging work, when after many years' teaching he would answer innocently to the foreigner's questions, "Yes, we should all worship heaven and earth." But at last the

LIGHT BEGAN TO DAWN,

and he was sure of a few essential truths; that he was a sinner, that Christ had died for him, and that all his sins were forgiven. As with the stonecutter, not only the last blow which opens the rock, but each preceding blow has its share in the final result, so all the patient explanations of many people had helped,

to let the light into this man's dark mind, but it was a great joy to Mr. Sibley to see the opening. Perhaps the old barber never knew much more than these few facts about himself and his Saviour, but now he has attained to knowledge far beyond our comprehension. He often witnessed for the Master, simply telling what he knew, and adding, "I can't tell you any more, but if you will go to the Gospel Hall you will hear all about a God who can forgive sins." He was baptized on a Sunday, the next Sunday he was ill, and on the third Sunday he worshipped in the Divine presence. The summons came unexpectedly,



A NATIVE BARBER AT WORK.

when he was alone, and so he could not tell his heathen family that he wished a Christian burial. They sent us word of his death, and when the news came to us next day, all preparations for a heathen burial were under way. Their father had displeased them by "eating the foreigners' doctrine," but now he was dead they meant to do their duty by him. This worship and care of the dead is the common religion of China. This family even mortgaged their bit of land that they might hire priests and musicians, and bury the father with all the proper rites. We knew it could not harm the old man but it was sad to see his children so earnest in trying to do him good. Thank God he is beyond all taint of heathendom! All we could do was to have a memorial service on Sunday, when Teacher Li gave a history of the old barber's life. Mr. Sibley preached on the Resurrection, and the congregation sang songs of Heaven and the Resurrection.

There were other candidates for baptism who were not able to come when these four were received, but we hope to welcome them later.

A Chinese Martyr.

BY MR. H. C. RAMSAY, CH'ONG-K'ING, SI-CH'UAN.

WE have heard the sad news that one of our brightest and most promising native Christians, a young man, was most horribly murdered, and another thought to be dying. Just opposite Ch'ong-k'ing, across the little river Kia-ling, which is about 100 yards wide, is Kiang-peh, one of the most anti-foreign cities in the whole of West China. Although included in the treaty as an open port, she has successfully driven out and kept out all foreigners up to the present. It has only a population of 10,000, but is a walled city, and one that is made up of some moneyed and influential men; it has a separate mayor from Ch'ong-k'ing, but is a city of smaller rank, and in a sense under Ch'ong-k'ing. Many attempts have been made to preach the Gospel there. At last Dr. McCartney, of the American Methodist Episcopal Mission, who had visited cases over there for some years, on Monday, March 14th, 1898, rented and obtained the legal papers, and moved into a house in Kiang-peh, which was to be a preaching chapel and medicine dispensary. The two native Christians above mentioned went over to sleep in the house for the night when an angry, murderous mob attacked the house; breaking it down, they stripped and beat these men, leaving one for dead, while they dragged the other along the filthy street by a rope around his neck, and at last killed him just before the Chinese police station as a hint to the authorities that the people

ruled, at least as far as foreigners were concerned, in Kiang-peh. The man that they had left for dead managed to slip his hands from the ropes which bound him, and after hiding in a coffin shop and dodging from place to place, at last came out to the wall facing Ch'ong-k'ing. The gates were all shut, so he escaped over a broken place in the wall, and toward noon made his way home, bruised and bleeding, to make known his sad message. A search party at once went over to find the body of the murdered man. This was soon found and brought back home, and on Thursday, March 24th, I attended the funeral in the Missionary burying ground, just outside Ch'ong-k'ing city wall. As a great crowd of mourners, mostly native Christians, filed up the hill, dressed in white muslin (the Chinese mourning dress) we could see here and there a foreigner in European dress with a white muslin band around his hat. At the head of the procession was a large white banner with a text from Matt. 5: "Blessed are they who are persecuted for righteousness sake." This was in keeping with the Chinese custom of having banners in a funeral procession. As they gathered about the grave and the last words were spoken in Chinese, very few eyes were tearless, both Missionary and native mingled their tears over the first Christian martyr for West China, in plain sight of the scene of the cruel murder.

This affair has caused a very deep impression upon the native Christians here. I trust it will, in God's providence, glorify our Lord and Master.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER X.

17. If a new name has been distinctly united in the consciousness with a known or familiar name, the latter will recall the former.

A little while ago I was introduced to a lady named Kaily. I at once compared it with the name Kay, which was well known to me. By this means the two were united in my consciousness, and I am sure that I shall never forget the former whilst I remember the latter.

This method can be used for both familiar and for unfamiliar names. It can be used for names of places as well as names of people. Names so treated are seldom, if ever, forgotten.

18. Where a new, or foreign word, has been distinctly united in the consciousness with a familiar name or phrase the latter will recall the former.

Foreign words and familiar words or phrases can be united together by comparing them with each other.

If "Kato" be compared with "cat" it will be united with it in the consciousness and will be recalled by it. If "Mammus" be compared with "man us" it will be united with it, and will be recalled by it.

Everyone who employs this method in learning a foreign language will be likely to learn that language with more ease and vastly more profit than he could possibly learn it by repetition. See fact 5.

19. When different words are distinctly united in the consciousness, if one is recalled it recalls the others.

This applies to foreign words as well as to English, and is a fact of great importance to all who are learning a foreign language.

No one who has not tried can well believe how easy it often is

to unite the different cases of a declension, or the different persons of a conjugation together, and in this way learn the whole declension or conjugation.

Try, for instance, how long it would take to unite the following—bin, bist, ist; sind, seid, sind.

But this is the whole of the present indicative of the verb "to be" in German. How much easier to recall it when learnt thus, than when learnt in the ordinary way.

20. When different foreign words have been united in the consciousness with similar English words, and these words are formed in a sentence, if the sentence be recalled, it will recall the foreign words.

This fact, also, can often be applied with striking results in learning declensions and conjugations.

Take as an illustration of this the plural of the German definite article—

Nom.—die. Gen.—der. Dat.—den. Acc.—die.

"Die there then die" will easily recall them all in the exact order in which they occur. But if this be so, then this simple sentence will enable anyone to learn the whole of the article in the plural, in all the genders in a minute, and to learn it, too, in such a way that it will hardly ever be forgotten.

The above are facts of great importance to all who desire to master any of the Eastern alphabets thoroughly, but especially so to all who desire to master the Chinese radicals. The letters and the radicals can be so united in groups, sometimes of three or four, and sometimes of more, that one member of the group, if recalled, will recall the others.

Tidings from the Provinces.

KIANG-SI.

Nan-k'ang.—Mr. Duff says: "On the 29th of January we came to Nan-k'ang Fu to take up work in place of Mr. Reid, who is now on his journey home for rest and change. Nan-k'ang is prettily situated on the lake shore

at the foot of great Li-shan, the mountain which has of late made a name for itself.

"Last year there was trouble in the small church here, and some were suspended; the servants were dismissed with the exception of one, so that we came determined to train new

servants and keep clear of the people who have hitherto hindered the work here. One man named Liu, a painter, who was apparently a bright Christian at the time you visited Nan-k'ang is to-day an opium-smoker, spending two hundred cash a day in

that awful drug, while he is so in debt in this city that he has had to leave the place. Others here, who have been associated with us in days gone by, are now living in sin; but amid this condition of things we have a man who is a bright Christian, Mr. Lin, the deacon. He has given a bright testimony here for two years. He owns a store in the street, and has a family to keep, yet he shuts the shop each Sunday, and has printed on his door: "Those who worship God have present happiness"; also, "Those who trust Jesus will enjoy the happiness of eternity." There is still another man who bears witness to the truth. Mr. Uang, the colporteur from a neighbouring district, has been a Christian for a number of years; he comes to see us once a month, and at that time receives books to sell in the district where he lives.

"The two months here have been busy months, training servants and preparing for regular, or rather, aggressive work, for we have gone on with the work of the station from the first. Pray for us that we may have wisdom in directing; also, that suitable native helpers may be raised up to preach the Gospel here. I am impressed with the fact that we cannot do without the native agency. Six months' work with a good native is worth a year's work by oneself."

Uh-shan.—Miss Ogden, writing on April 7th, says: "We are much encouraged with the school work. We have thirty pupils, two are the Lord's and twenty-two have given their names for baptism; this leaves six little ones who will come by-and-by, I am sure. We are looking up, expecting great things for Uh-shan, as Mrs. Lachlan returns to us, and the natives love her so much. She is bringing three sisters with her, two German sisters, and Miss Weber, so we will once more have the place in working order. How much this will cheer the hearts of the natives, as they seem to crave for those who have worked with them.

"I parted with Miss Guex on January 5th, and several weeks ago Mr. and Mrs. William Taylor left. Mr. Coulthard has been with us waiting Mrs. Lachlan's arrival."

SHAN-SI.

P'ing-iao.—Miss Riggs, writing on Feb 4th, says: "It has been a treat to get away a few times to the villages, twice to the Uen-shin district, twice to Kiao-ch'eng, once to Ki-hsien; also to one or two villages here. These visits have been the means of blessing to my soul, and I think to some of the natives as well. May I ask your prayers for Mrs. Tuan, whose husband beats and illtreats her shamefully, so that she is really in fear for her life.

"I am glad to be able to say that there seemed to be a change in him when I visited their home. They said that for over a month he had not struck or abused her as formerly. We trust the change will be permanent. It has indeed been a fiery trial for her. I think she is truly a child of the Lord. Will you pray also for Mr. Fan, who several years ago broke off opium, put away his idols, and has regularly attended the Sunday services, but every year has planted opium. He smoked

the drug until he lost nearly all he had; there are just a few acres of land left, and this has become so poor, through not being properly cared for, that it does not yield enough to keep the family. His wife tells him their only hope to keep from starvation is to plant two or three acres of opium, and he has weakly yielded. I think he is afraid of her! When you receive this it will be about the time those who intend to will be getting the land ready to sow the deadly stuff.

"Tuan Rui-shang is a man who has heard the Gospel and says he believes it; he has given up the worship of the idols, and will not let his wife worship, but he has not 'stepped over the line.' There seems to be something keeping him back. He reads the New Testament, and has asked for an Old Testament; he delights to hear the Scriptures explained, and has so many times seemed almost to give in; but says it is so hard, there are so many things in which he will fail. One thing he does not like to give up is opium planting; he has come to the point of saying he will plant it for this year only, as he needs the extra money. Pray for him, too.

"Mrs. Meng is getting on faster with her reading than any of the other women, for the short time she has been at it. When I was there she had read Matt. 5, 6 and 7, and was then reading in the Epistles. May the Holy Spirit make the Word unto her the joy and rejoicing of her heart. We want to pray, too, that she may be kept from pride; she is being constantly told by the natives that she is quick and clever."

P'ing-lang.—Miss G. C. Walter, speaking of a tour in this neighbourhood, says: "April 4th.—We started about 11 a.m. for Fan-tien, a village thirty li out of K'uh-u. Arrived about 2.30 p.m., and were greeted by quite a few faces shining with the love of Jesus. Soon we were invited to take dinner, prepared by our hospitable host and hostess (Mr. and Mrs. Shih). I had looked forward to these few days with mixed feelings, as I had not before eaten Chinese food for sustenance, and simply picked at the food for a while, eating very little, when suddenly Mrs. Shih brought us each a saucer, and, taking the largest dish of food, divided it between us. So there was only one thing left to do, as we could leave nothing on our own plates. After really starting rightly, I enjoyed the food, amidst many bursts of laughter from those who were watching me using chopsticks.

"The Christians in this village, although few in number, and only ordinary farmers, have themselves bought a chapel, and fixed it up quite nicely. (This is an unusual thing for China.) Every evening, after coming from their fields and having their supper, they gather in this chapel for prayer and praise. Mrs. Kay led the meeting this evening.

"April 5th.—I had a lovely walk early in the morning out among the fields. About nine o'clock an old lady, seventy-eight years old, came to invite us to breakfast, as we were to dine with her this day. Mrs. Kay says this old body was the first interested in the village. After breakfast we went into the midst

of the village, and a great number of women in one house listened to Mrs. Sang (Mrs. Kay's Bible-woman). The old lady of seventy-eight went with us everywhere. After getting back we were soon called to dinner. In the afternoon we returned to Mrs. Shih's to rest awhile; but the women followed everywhere, some learning to read, others hearing the Gospel, others telling their woes and sorrows until it was night again. Mrs. Kay then remained with some women who could not go to chapel in the evening, and had a blessed time with them, while Mrs. Sang and I went to the meeting."

KUEI-CHEO.

P'ang-hai.—Mr. H. E. Bolton, writing from P'ang-hai, says: "Since my last letter to you we have been watching the Lord working in this place. This year we not only got hold of the school boys, but also opened a school under the Mission. There are now twenty-eight scholars, eight of whom live with me as boarders on account of the distance they come (one from seventy li distant). This is in many respects a good plan, not only on account of the extra teaching in the Scriptures and example of others in the Home, but also because they must attend to their studies. Day boys, on the other hand, will come one day and be absent the following, not as much their own fault as that of their parents, who want them for various reasons, viz.: to carry water, cut firewood, nurse the babies (which they do by means of a bag strapped on the back, and often worked beautifully in needlework), etc.

"Many more boys want to come to me, but must wait until we get more room. The present place is altogether too small, so we are just building a school-house, and hope in about two months to remove into the new premises. We also started a girls' class, and have seven pupils. They like the work, and are making good progress. We are having good services each evening. On Sundays we have a catechism class for boys at 3 p.m., whilst a similar class is held for girls in a house adjoining. Our tent work in the market is very interesting, and we are getting well known to the people. I expect in about a year's time that we will have a large work amongst the children. I am longing to open up other centres of work, and am going to visit other villages soon in company with the helper (P'an-ta-ic) to see what can be done. Pray that we may be filled with the Holy Spirit for all our work and service."

An-shuen Fu.—Mr. Jeffreys, writing on March 22nd, says: "We have had some glorious times lately in preaching to the students up for the civil and military examinations. Every day we had crowded meetings in the shop from 11 to 5 p.m. Also, both morning and afternoon, we were on the streets for a couple of hours. Thus you see many must have heard the Gospel some again and again. We also distributed portions of Scripture and tracts to the students as they came out of the Examination Hall. May the Lord of the harvest give a full and abundant increase!"

HO-NAN.

Siang-hsien.—Mr. Gracie sends an interesting account of a busy three weeks spent in his guest hall, preaching to the students, who were present at the examinations held in this city. Many visited our brother, and he noticed a marked difference in their attitude towards the missionary and the Gospel compared with former years: that superciliousness so often manifested by this class was less apparent, and a spirit of enquiry more prominent. Through reading books distributed during previous examinations, a few of the students with whom Mr. Gracie was brought into contact had gained considerable knowledge of the general truths of Scripture.

Mr. Gracie writes: "There can be no doubt that our God is working, and that preparation is being made for a large ingathering of souls. Hardly a Sunday passes without some persons asking me to put down their names as catechumens. The other day we had a visit from a scholar, a B.A. His home is in a place distant about fifteen miles, where we have several enquirers. He came into the city specially to hear more about the Gospel, and seems really to believe. Some time ago I sent him two books, and the reading of them appears to have been blessed by the Holy Spirit to open his heart to the truth."

CHEH-KIANG.

Uin-ho.—Miss Baumer reports the baptism of two converts at this station. One of these, a bamboo worker, has had to endure a good deal of persecution, but he is always full of joy; the other is the first woman who has accepted Christ in this city. There are still several hopeful enquirers in this place, two of whom may be baptized a little later.

Son-iang.—Mr. Klein writes that, on April 24th, three natives of this place were baptized. The enquirers in the district are increasing, and our brother and his fellow-worker feel encouraged by the general aspect of the work.

Lan-k'i.—Miss Tranter, writing on April 10th, says: "Whether in consequence of the Ts'ing-ming, or for other reason, I do not know, but to-day we had the largest congregations we have ever had, many Lan-k'i people being there, in addition to our regular comers. We could not help noticing, too, how quietly they listened, and how orderly they were throughout the day. Our evangelist took good advantage of the occasion, and was very earnest and simple in his preaching. I think even the women, of whom there was an unusual number, understood much of what he said." On the 17th she further writes: "We have had such large numbers again to-day, and we trust that our cause for encouragement is not confined to numbers. Only this last week one man, who has been coming regularly for two or three months, destroyed his idols. He is already being persecuted by his wife, but we are trusting the Lord to uphold and keep him. Another family (the whole household), who have been coming but a few weeks, have given up the burning of incense, and now, before their meals, together thank God for

His gifts; this is a small thing, perhaps, but it shows how the Lord is gradually leading them into the light.

Uen-cheo.—Mr. Edward Hunt, in a letter dated 25th May, writes: "Owing to continuous wet last year the rice harvest was very poor, and of late rice has been at famine prices, though it was well known that some wealthy men had very large supplies stowed away; and the public granaries (where the officials store grain to meet such an emergency) were kept closed. Then came a new imperial tax—a thirty per cent, house and shop duty; and then, on Thursday last the inevitable turning of the wretched worm—a fierce and successful riot. The people rose, closed all the shops, and went in a body to the magistrate's (Hsien) Ia-men first, and then to the Prefect's and the T'ao-t'ai's, the three chief civil mandarins of the city and district. As their demands were refused, they beat more than one mandarin, cleared his Ia-men of everything portable, and smashed all the woodwork, etc. The new opium office (where alone now opium can be purchased) shared the same fate. The officials took refuge in the provincial military (cheng-t'ai) Ia-men, and thence issued successive proclamations to try and pacify the people. As these did not at first meet the people's wishes, one after another was torn down, until one, promising the opening of the granaries and the sale of rice at a fair price. During the disturbance there were some threatenings against foreigners, as it was said the tax was to pay them; and I suppose it is true; it is to recoup the payments to the Japanese, and all foreigners are one to most Chinamen: so all the European ladies (except Miss Stayner and my wife, the only ladies of the China Inland Mission in the city just now) took refuge in the consulate, which is on an island in the river. By evening things had quieted down, and all who had been invited came to the first meeting of our newly started Young Men's Bible Class, though we had rather expected to have been obliged to postpone it. Miss Stayner had left in the morning to take a meeting at a village seven miles away, and went and returned quite unmolested. Next day was quiet, and Saturday, too. That was a busy day for us. In the afternoon we privately examined thirteen candidates for baptism from various country districts. All were clear in their belief, but one little fellow had to be postponed. He is apprenticed to a barber, who took him for a year longer than the usual time, in consideration of the boy having his Sundays free; but now the master insists on his working on Sunday, and, therefore, we all felt he should wait until his master could be seen and the matter put right. Poor little fellow! he sobbed grievously when he told of his master's unfair treatment. On Saturday evening, after the prayer meeting, the twelve remaining candidates (eleven men, one woman) were publicly examined by the pastor before all the church, and in each case testimony to changed and consistent life was borne by neighbours and preachers. In the end all were accepted. The entire meeting

occupied from 7.30 to 10.45. Next morning (Sunday) the Young Men's Bible Class met a little after 8 a.m. (though some had been reading and praying among themselves an hour before), and we had a good time, studying the young man—John the Baptist. The next item was the baptismal service. But before it began we learned that the city was in a ferment again. The distribution of rice had begun by ticket, limiting what each might buy, at the house of a wealthy man, who was to sell 10,000 catties of rice. But people made a rush, and were not content to be thus limited. The Chen-t'ai tried to disperse them; called out his few soldiers; fired blank cartridge—without success; then fired ball, and wounded five men, three of them fatally. Then the rich man's place was gutted and the shops all closed. Hearing of this, we were in some doubt whether we should get through the services quietly; but decided to keep the big door closed and proceed. So in peace I baptized the twelve candidates, and soon after we commenced the morning service, and followed on with the communion. The chapel was full, but not so crowded as usual, few outsiders being present, and we had very helpful meetings. Fresh proclamations pacified the people, and now we trust there will be no more disturbance. With an excited mob practically in possession of the city on two days, a very little would have made them wreck our houses, and we feel that it was God's power alone that kept us in the time of danger."

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in June:

AN-HUEI,	U-hu (out-station)	7
CHEH-KIANG,	Hang-cheo (out-station)	12
	Uin-ho	2
	Song-iang	3
	Uen-cheo (out-stations)	17
	Ning-po	1
KIANG-SU,	Kao-iu	1
SI-CH'UAN,	Kuan Hsien... ..	7
	Ch'en-tu and out-stations	24

Total 74

DEPARTURES.

- On May 21st, Mr. and Mrs. Orr-Ewing, Miss C. Josephine Smith and Miss Sydney Turner, for England; Mr. and Mrs. J. E. Duff and Mr. J. Meikle, for Canada.
On May 23rd, Mr. and Mrs. A. Grainger and two children, for England, and Mr. and Mrs. C. H. Tjader, for Sweden.

BIRTHS.

- On April 30th, at Uan Hsien, the wife of C. F. E. Davis, of a son, James Jesson Ellaby.

MARRIAGES.

- On June 31st, at Chin-kiang, W. Emslie to Miss Jessie D. Cuthbert.

DEATHS.

- On April 20th, at An-shuen, Mrs. J. R. Adam.
April 23rd, at Soh-p'ing, C. T. King.
May 19th, at Si-an, G. A. Carlson.

Editorial Notes.

Monthly Text: "All authority hath been given unto me in heaven and on earth. . . . Lo, I am with you all the days, even unto the end of the age."—Matt. 28 : 18, 20 (R.V.).

SERIOUS news has reached us from time to time during the past month, through the daily press, telling us of extensive disquietude in China, of threatened rebellions there, and of rioting in several places in the interior. We have learned to take with caution such telegraphic despatches, for often they are found later to have been sensational reports. This time, however, they have proved to be true, for our last China mails have confirmed all the papers have said. It is not to be doubted that there is widespread unsettlement in China from various causes, and it is evident that in some parts serious disturbances have occurred. In Kiang-si and in some other Provinces, rice riots have taken place, where the poor, driven to desperation by hunger through the failure of the rice crops, have looted the shops of rice merchants and have even attacked the official residences of the Mandarins. In Kuang-si, where our brethren of the Alliance Mission are working, riots have taken place which had for their object the driving out of the foreigners, and for the time being the Missionaries had to retire from their work. At the city of Shuen-k'ing, in the Province of Si-ch'uan, our Mission premises have been attacked and our workers there have been driven away. At Chang-shu, in the Province of Kiang-si, the Mission Home of our own North American workers, Messrs. Whittlesey and Saure, has been pulled down and destroyed, while the Missionaries have had to flee for their lives. Thank God, all our beloved friends have been spared. These last reaching the Ia-men in time to escape violence, and being protected there by a friendly Mandarin. But the unrest of the people is still manifest, and it is impossible to tell what a day may bring forth.

The experiences noted above give rise to serious reflections. It is not unlikely, especially with the present political complications existing, that the near future may bring about other serious disturbances; and our hearts are deeply solemnized as we think of what possibilities are involved in this. The objects of the hatred of men as foreigners, deprived of protection of any kind by their position in the interior, defenceless by choice for conscience sake, that they may live as well as preach the doctrine of peace, what might not happen if Satan should direct in open acts the rage of men against our beloved fellow-workers. It is more than a possibility that not a few might be called to lay down their lives at Jesus' feet, as Stephen did. And are the Missionaries prepared for this; have they reckoned the cost in giving themselves to a work whose perils are so great; would they remain true to God in their hour of trial and count it all joy to suffer shame or death for Christ? And are we who have given these dear ones to the Lord prepared for the Gospel's sake to see them suffer?

There should be only one answer to all these questions, and it should be found in the single word—God. Leave God out of account and fear must possess and overwhelm us. Bring God into account and there is perfect peace, to us here at home and to our beloved Missionaries in China. Satan's throne is high, but God's throne is higher; Satan is mighty, but God is almighty. Not one thing can man do which God does not allow to be done, and with one outstretching of His glorious arm every enemy may be subdued. The Missionaries need no armies, no gunboats, no weapons of any kind; God can be to them their "man-of-war," who can protect them in the evil day and rescue them in the hour of peril. He has done this before, and He can do it again. For thirty-two years in the history of the Mission He has preserved lives face to face with threatening dangers, so that to the present, in spite of robbers, bandits and rioters, not one person has been called on such accounts to pass through death. Besides this, suppose He shall permit this long record of divine interposition to be broken, would He be the less strong to keep in the hour of death than He has been in the days of life? We

do not speak lightly; but we are thinking of God and of His mighty acts, and with the past before us, face to face in thought with martyr fires and rack and sword, we know that God can keep His own, and we believe He would do so now, as in the days of old.

It has seemed well, this month for once, to dwell upon these thoughts in a special way for more reasons than one. It is our desire to remind ourselves and our Missionaries upon the field, first, of what a solemn service we have entered into and of what we should stand ready to render unto our Lord; second, of the assurance our hearts may have that One is with us who, in His own divine person, has all power in heaven and in earth; and, third, of the constant need of prayer, especially in these troublous times, if lives in China are to be preserved and the work of preaching the Gospel is to remain unhindered. Besides this, we desire to have a word in these sentences for those who are offering themselves to God and to us for service in China. It is our earnest desire that all these should count the whole cost, and only press forward as they feel enabled by the Spirit to lay their lives down at the feet of Jesus for anything He may choose for them. The service of Christ in China is a glorious one, with compensations which are beyond describing; but the path the follower of Christ is called upon to tread there is not the way of the flesh, and it may be so far from it as to prove in reality eventually the "way of the cross." Let each one who applies to us, therefore, be fully persuaded in his own mind and be wholly assured in God as to what he is prepared to suffer for Him.

We do not mean, by these last words, to hinder any person who desires to follow the Lord to China. We desire to help forward, rather than to deter. There is pressing need of workers, men and women. Millions of the Chinese to this hour have never once heard the saving name of Christ, and they are passing *en masse* beyond God's day of grace. What is to be done for this generation needs to be done at once, in spite of all dangers. Let the cost be what it may, we must press quickly forward. Even though a baptism of fire should be before us, it is surely better that it should be thus than that millions of souls should go into eternal fire unwarned. Men of late, for their country's sake, have been hurling themselves without flinching into torture and into death. Shall those who profess to be the followers of Jesus Christ falter and fall back because dangers threaten? This is a time for heart devotion and heroic endeavour, and we trust that many may be found who will not count their lives dear unto themselves if they may but finish their course with joy and the ministry which they have received of the Lord Jesus.

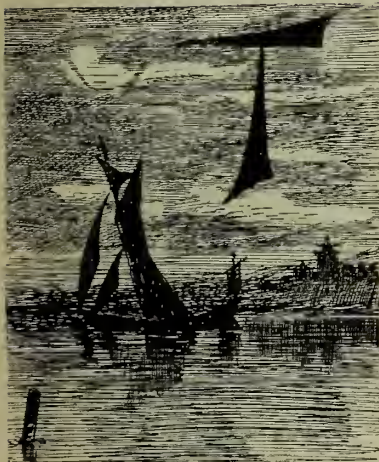
Face to face then, with whatever the future has in store for us as a Mission, in view of Christ's commandment and of China's need, and because of what God is to us, we appeal anew for men and women. We ask those who have been redeemed to consider the claims of the Lord upon them, and, if He permit, to follow Him without hesitation to the uttermost part of the earth. We ask them to consider if, in spite of dangers, any life can compare with that given up for the evangelization of the world, if any satisfaction is so great as that of bringing gladness to the heart of Christ and life to the souls of men, and if any future reward can be so glorious as being permitted to lay trophies of redeemed lives at the feet of Jesus in the coming day? In spite of the threatenings of evil doers, we ask men and women to follow the Lamb whithersoever He goeth; yea, and because of threatenings, we ask the Lord's followers to go to those who threaten with messages of peace, since the very wickedness of their threatenings is the revelation of their need of Christ. We pray, therefore, for men and women whose lives have been cast by the Spirit into martyr-mould. May our coming Lord give to us and to China many such lives as these for the hastening of the day of His glory.

CHINA'S MILLIONS

"Unconditional Surrender."

2 COR. 5 : 14, 15.

BY MR. WALTER B. SLOAN.



THESE verses tell us of the motive that is to lead to the yielding up of ourselves; it is the love of Christ that constraineth us; and then they show us how complete the surrender is to be. Hitherto we have lived unto ourselves; now we are to live only unto Him who died for us and rose again.

The full surrender of our redeemed lives to the possession and control of our Redeemer is not all that is involved in Christian living; but it is an essential link in

a great chain, and no chain is complete if one link be missing; so no life is what it ought to be unless this full and unreserved surrender has been made. Sometimes it is said, "But is not the will of every Christian fully given up to Christ?" The best answer to that question will be found by looking at the lives that we know around us, and then asking, "Do these lives look as if the Holy Spirit was in supreme control of the hearts?" Then we have sorrowfully to admit, that while Christ ought to have full possession of each redeemed heart, very often we have cause to fear His right of control is only partially recognized. Let us consider, then, what entire surrender means? It is that He to whom we yield ourselves up must henceforth appoint the conditions of our daily life and service.

When the German armies had invested Paris during the War of 1870, there were some negotiations conducted for the surrender of the city, and the French were prepared to yield, but they wanted to make it a condition that the German troops should not march through the city; this offer was entirely declined, and they were informed that they must leave it to the conquerors to decide what they would do in the vanquished city.

Again, during the American war, when the Southern armies were very hard pressed, there was an armistice, and a meeting between the representatives of the Confederate States and the commander of the Northern army, and they pointed out to him on a map how much they were prepared to give up, and then indicated certain places that they intended to retain. In a moment the northern commander brought the discussion to a close by pronouncing the brief sentence. "Gentlemen, the Government of the north must have all." So we say it belongs to the party who has the right to demand the surrender to decide what its conditions are to be.

When the Lord calls for the yielding up of our whole being to Him, He does not make an exorbitant demand, but He merely recalls us to the position which we were created to occupy, for do we not read, "Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4 : 11).

But it is not conquering force, but constraining love that is dealing with us. God has the right to demand the homage of our beings,

but in our fallen condition the assertion of this rightful demand only awakens in us the spirit of rebellion, and so, in Christ, God deals with us in love. Christ gives Himself for us, and then He requires us to give ourselves up to Him. But let us not think that the love of God can in any way accommodate itself to any self-assertion on our part: true love is the most uncompromising thing in the world. Our God is a jealous God. "Love is strong as death; jealousy is cruel as the grave" (Song of Solomon 8 : 6). God's love must have the full and undisputed possession of our hearts.

It is not something that we must give up; nay, there is a sense in which it is not even everything—it is ourselves. In the life of nature we are masters in our own beings; in the spiritual life the Lord becomes master over us. It is the willing acceptance of this condition of life that is involved in our surrender. When Saul fell at Christ's feet on the way to Damascus, and saw the glory of the ascended Lord, the cry of his heart was, "Lord, what wilt Thou have me to do?" and this was the attitude of his life henceforth. Here we have an illustration of what the surrendered heart is ever saying to the Master. It is as though our life were a blank sheet of paper and we put it into His hands without any writing of ours and invited Him to write upon it all His will and pleasure concerning us. Not that we are to become merely passive instruments, but that He may take up the very will and mind which He has created, and make them the glad instruments of His service.

Let us now seek to see how this position of unconditional surrender to Christ will affect us in our practical conduct.

(1) With reference to our earthly relationships.

In our lives on earth we have to fulfil certain relationships as fathers, mothers, children, brothers, sisters. Is the control of Christ to make any change in our attitude towards those who are nearest and dearest to us from the natural standpoint? We have an answer from the Lord's own lips to our question. "And there went great multitudes with Him: and He turned and said unto them, If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple" (Luke 14 : 25, 26). As the Lord looked on the numbers who followed Him, He saw that in their hearts they were not prepared to face the separations that a true life of discipleship would involve, so He set the conditions of such a life before them. It is self-evident that when He speaks of hating father and mother He does not intend us to entertain feelings of bitterness against those He has given us to love. A key to the Lord's meaning will be found in the words, "and his own life also." We are to hate our own lives, but this does not mean that we are to become suicides. Nevertheless, it has a very real and searching meaning: we have acted in the past as if our lives were our own, and we could do as we pleased with them; this way of living we must turn from with abhorrence and our lives henceforth are to be regarded as His, to be spent as He shall direct us. Even so, we have regarded our relations as if they had a direct right to the use and control of our beings. From such a view of earthly relationship we must turn away and see ourselves to be Christ's before we regard ourselves as belonging to father, mother, wife or husband; Christ will give us to or withhold us from the occupation of these relationships according to His own perfect will. So we see that He becomes the

link of connection, or the barrier of separation, between us and our dearest friends.

(2) With reference to our possessions.

All of us have something more or less in this world that we call our own: something that we shall leave behind us when the present life is over. What becomes of such possessions in a fully surrendered life? When the rich young ruler came to Christ he did not come to ask what he should do with his possessions, he came to see how he could get eternal life, but in his inmost heart he intended to have eternal life if he could retain his wealth, not otherwise. To such a heart the Lord could give only one answer, "Go, sell all that thou hast." Eternal life was impossible unless this condition was complied with. Does the Lord, then, call every one to part with all that they have? No! but He does require that all that we have be placed at His disposal, so that henceforth He shall tell us what we are to do with it, and we shall unquestioningly proceed to carry out His instructions. Is this our relationship with Him about "all that we have"? The Lord delights when His children have confidence in Him, so that they feel their possessions to be far more safe in His control than they would be if they were in their own. When life is over we can carry none of these things into the other world, but we shall go into that world to meet our Lord, with the hearts that gave Him the control of all and were blessed in so doing, or with the hearts that were afraid to trust Him with all, and that had finally to be taken away from that which they would not willingly yield up.

(3) With reference to our occupations.

The fully surrendered heart recognizes Christ's right of decision as to what its occupation is to be; but the Apostle James has to rebuke those to whom he writes his Epistle because they acted without taking their Master's will into account: "Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year and buy and sell and get gain . . . for that ye ought to say, If the Lord will we shall live, and do this, or that" (James 4:13-15). How often to-day do people speak as the Apostle heard them in his day. Plans are made as to business, places are selected for residence, times and seasons for visits are arranged, without any reference to Him who alone has the right to say what His child is to be occupied with, or where He requires His child to be. It is not necessary that we should always have the expression, "If the Lord will," upon our lips, but it is absolutely necessary that in our hearts we should go to Him first in all the movements of life and learn His plan for us, and then go forward to carry it out.

In all these ways we may test ourselves whether in our own hearts we have fully yielded to the constraint of His love, and if we are ever tempted to regard the Lord's requirements as imposing a bondage upon us, let us go back to the fountain of love and drink and drink again until from the heart we can sing—

"In service which His love appoints
There are no bonds for me,
For a life of self-renouncing love
Is a life of liberty."

The Mission Home and Hospital at Chin-kiang.

BY DR. AND MRS. G. COX.

CHING-KIANG is a Treaty Port on the Yang-tsi River, about 130 miles from Shanghai. Our Mission began work here as early as 1871. Successful evangelistic work was carried on for several years and many were called Christians here. As other Missionary Agencies commenced work our Missionaries moved to stations further inland where the need was greater. Iang-cheo Training Home for ladies was opened during the latter part of 1885; and it was found necessary to have a Home here for those who were passing to and from Iang-cheo as well as for any requiring medical attention, and the fresh air of the hills. For over six years the work was carried on by different members of the Mission, and much valuable medical help was given by Dr. Lynch, the Port doctor. Later on it became necessary for the China Inland Mission to have a medical man stationed here, and in June, 1892, we were appointed and took charge. I soon found that many of the workers needed dental attention. With some valuable help from Dr. Douthwaite, I began to do what I could in this line, and by God's blessing I have been enabled to help some, as the statistics will show. In this connection I may say that the services of

A CHRISTIAN DENTIST

in one of the interior Treaty Ports such as Han-k'eo or Ch'ong-k'ing, would be of great value to all Missionaries as well as to the increasing number of foreign merchants, customs officers, etc. Many little needful things take up much of one's time and strength. We are thankful to say that there have been fewer cases of serious illness than in some previous years. We have special reason to praise the Lord for the good health of the ladies in the Training Home, which has been better in the past year than previously, although there have been more than forty staying there during the winter months. The need has been felt of more accommodation for those who require quiet and rest, especially when there are large parties going to and from the Training Home and other stations on the Canal. Through the kindness of a friend in Scotland, we have purchased some land adjoining this house, and hope by the beginning of next year to have a Sanatorium, which will be used chiefly for the sick, and those needing quiet and rest, while the present house may be reserved for those passing through. We have sometimes had the privilege of welcoming the Missionaries of other Societies on their way through this port, and also of serving them in dentistry.

	1892 June to Dec. 31	1893	1894	1895 April to Dec.	1897
Visitors.....	105	200	220	203	209
Foreign Patients ...	20	33	84	52	41
Dental Cases.....	24	121	129	97	112

THE CHINESE HOSPITAL.

In January, 1898, we were grieved to see the sufferings of the poor owing to the severe winter, and were waiting on the Lord as to the best means of relieving them. At that time we were helping a man who broke his leg by a fall. He, with his wife and four children, was living in a miserable hut, exposed to the weather and having only a door for their bed. By the help of the collections from the union services we rented a small house and received as many of the sick poor as we could accommodate. This man—Iang by name—was our first patient. Owing to his very weak condition the fracture did not unite, and we had to amputate the whole limb. He recovered slowly, and in the summer went to his home in the north of this Province. He shows himself here every winter, and seems very thankful for his spared life. He says he always remembers the Gospel truths he heard while in the hospital. May the Holy Spirit convict of sin and lead him to the Saviour! During the past three years the numbers have been increasing. We see out-patients only twice a week. They are charged the moderate sum of 50 cash (say 3 cents) entrance fee for each month, to cover the cost of bandages, cotton-wool, etc. We believe that the in-patient work is the most satisfactory, both spiritually and physically, hence we get as many to stay in as possible. Each in-patient as a rule has to bring a relative or friend to look after him while in hospital. Thus, his friend sees all that is done in the way of treatment, and in case of failure to cure, or death, no trouble is caused. The head medical Evangelist—Mr. Tsiang—who has been with us for eight years, has rendered very valuable help. He often looks after the patients himself when we are engaged in other work. He has also performed minor operations under chloroform. Want of a proper building has been a great hindrance to the hospital work; but we hope by the end of the year to complete building a small hospital with seven small wards, an operating room, preaching hall, dispensary, etc.

Chinese Patients	1895	1896	1897
In-patients	68	70	75
Out-patients	1181	1350	1458
Operations.....	not recorded		46
Midwifery Cases .....	..	2	2

Christian Endeavour in China.

BY REV. E. F. KNICKERBOCKER, NING-HAI, CHEH-KIANG.

Pun-pu, Monday, March 7, 1898.

WE left Ningpo about 11 a.m. after a morning of preparation and waiting. Reached here at 4.30 p.m. Rev. J. N. B. Smith and I occupy one house-boat. We have the cook with his cooking outfit in our boat, too. Our beds are piled in one end of our cabin, and we use the rest for a dining-room for the foreign contingent of our party. Mrs. Shoemaker and Miss Rolleston, with seven school girls, occupy another house-boat. There



MISS M. THOMAS, TORONTO.
Left Toronto August 15.

are still two other house-boats with us. One is filled with married women, and the other with men. We are all delegates to the Christian Endeavour Convention, excepting myself. I go as guest of the Presbyterian Missionaries. We came to this point on one tide. We are now anchored to the bank of the river, waiting for the tide to run down and come back again. Soon after reaching here Dr. Smith and I started for a walk. We took some boats and had two or three times of preaching to groups of villagers. This valley is very thickly populated, being dotted with villages. At every village and in many places between them, there are trees, in groups or singly, which give the whole valley a cheering aspect. We are now quite near the hills.

Yu-iao, Tuesday, March 8, 1898.—We left Dziang-ding (where we made our second wait for the tide), about 9 a.m., and reached the city about 4 p.m. Found Mr. Shoemaker and Miss Cunningham (also of the Presbyterian Mission) here already. They both have a house-boat, and have been itinerating in different directions. The Convention began to-night. About 100 delegates were present. Dr. Smith led the meeting—a prayer meeting. The Convention is being held in the Presbyterian chapel, the only Christian meeting place in the city. Yu-iao is composed of two walled towns on either side of a river. They are under one government. There are about 50,000 inhabitants in both towns combined. The wall of one town is all broken down and has been so for many, many years; while no attempt seems to have been made to repair it. Perhaps it has been destroyed by order of the Emperor for some sin of its people, and cannot be rebuilt, so they built a new city. Who knows? Such things have happened in China.

Wednesday, March 9, 1898, 9.50 p.m.—Christian Endeavour Convention all day. Rev. W. S. Sweet, of the American Baptist Missionary Union, from Shao-hsing, arrived this morning. The sessions have all been full of interest. Much prayer has been offered during each session. The main address of the forenoon was on "The Importance of Bible Study." In the afternoon we had two good addresses. (1) "Hindrances to Bible Study—How to Remove Them"; (2) "The Condition of Heart and Mind During Bible Study." The above addresses were delivered by native delegates and were thoughtfully prepared, well delivered, and well received and discussed. The evening session was taken up with reports from the various Societies. The reports given by the women and girls were in better form and more interesting than the men's reports. It is the first time I have heard Chinese women speak in public.

Thursday, March 10, 1898, 11 p.m.—Christian Endeavour Convention all day. Mr. Sweet gave the forenoon address, "The Time and Method of Bible Study." The first hour of the afternoon session was spent in prayer for the enduement of the Holy Spirit's power. Following this I gave an address on "How to Retain the Spirit's Power." This evening Mr. Sweet led a "Consecration and Farewell



MISS. L. COBB, SCRANTON, PA.
Left Toronto August 15.

Meeting." The Convention has been a good one. Each session has been better than the preceding one. The attention and interest has been splendid. Besides seven of us foreigners, there were 160 native delegates. After the evening session, while coming to our boats, Messrs. Sweet, Shoemaker and I entered into an agreement that we would take steps towards having a general meeting for the Ningpo-speaking district, for the purpose of deepening the spiritual life of the Missionaries, the native helpers and the native Church. May God lead in this movement. I believe that such a meeting is needed.

Ningpo, Friday, March 11, 1898, 10.15 p.m.—All day in the house-boat. Reached Ningpo about half an hour ago. Took dinner at the foot of a sugar loaf hill called Tso-saen. It lies like an island in the valley. As the boat lay at its foot till another tide came, we climbed this hill and had a grand view from the summit. The habitations of perhaps 2,000,000 people lay within sight. We saw Ningpo and three county seats, to say nothing of the countless market towns and villages. The seaside, with its multitudes of islands, was also in sight. Dr. Smith pointed out a place here and there where some Mission has a chapel and a little handful of Christians. But what are those among so many? May God break and multiply these loaves and fishes.

Saturday, March 12, 1898, 9.25 p.m.—Mr. Louis Byrde arrived this morning from Shanghai to inquire into the matter of a proposed

visit to China of a "Keswick" Deputation. Mr. Shoemaker and I see in this a probable answer to the prayer of ourselves and Mr. Sweet last Thursday night. Mrs. Knickerbocker writes that Mrs. Liu, the wife of our Ning-hai Evangelist, is very ill and may not recover.

Monday, March 14, 1898, 8.10 p.m.—This afternoon I attended a meeting of Ningpo Missionaries to consult with Mr. Byrde about the coming of a Keswick deputation. This deputation is to be composed of spiritually-minded, active pastors from the home lands. They expect to spend about three years in China, visiting as many places as possible. They are to hold meetings for the purpose of deepening the spiritual life of the Missionaries, the native helpers, and the Chinese Church generally. All the Missionaries expressed themselves in favour of this deputation visiting Ningpo and vicinity.

Among Our Out-Stationers.

BY REV. JAMES MEADOWS, OF SHAO-HSING.

I RETURNED from our out-stations the day before yesterday, after a month's absence. The outlook of the work was quite encouraging and refreshing. We examined twenty-four candidates, and baptized eighteen of them—ten men and eight women. Five of them were over sixty years of age, one above seventy, six of them over forty, and the rest averaged thirty. Two of the old ladies baptized—one sixty-seven, and the other sixty-three—were the richest women in their respective villages. Mrs. Ma, of sixty-seven, was a very devoted idolater; the leader of groups of devotees in their pilgrimages to famous temples. The priests were always delighted to see her coming along, as she never appeared empty-handed; she has thrown away thousands of dollars on idol-worship, and in gifts to temples, priests and nuns. Now, however, she has broken her vegetarian vow, thrown away her gods and shrines, her rosaries, and her precious passports through Hades! Nothing but the grace of God could have induced her thus to throw away all her former prospects of a happy life hereafter. Now she cares nothing for her beautiful house and the old companions of her unconverted days, but sits all day in our comparatively dingy, tumble-down old chapel, listening to the helpful conversation of our chapel-keeper, Mrs. Li, who is a good Christian widow. I like to see this feature in her. She feels at home with such Christians as Mrs. Li, whilst she feels unrestful in her old surroundings. Then, too, she must preach what she knows about Jesus; and as she was the life and soul of all her Buddhist companions, she now exhibits similar zeal in the service of her new Master and Saviour! Pray for her, please. In this out-station of Mo-ko there is a church of 46 members, and they have had no paid preacher for years past; the four elders support all the services, look after the members, visit the sick, bring back the stray and wandering ones, encourage the weak, and help the poor and needy ones. In addition the church contributes from 15 to 20 dollars a year towards the general support of the native pastor under my care, besides giving relief to cases of emergency, and contributing several dollars a year to the Communion

Fund. These things they have done for many years. Six of the eighteen just baptized are connected with this Mo-ko church.

AT YIH-KO-CUN THE WORK IS SPREADING.

Two branches have sprung from this Church, one at a place 18 or 20 li off, called Ing-ko-ngoen, where a poor farmer conducts the services on Sunday, holds prayer meetings on Wednesday and Saturday evenings, and on other nights has reading of the Scriptures and a sort of Bible Class with the enquirers and others who may feel interested in the Truth. So many persons meet in his house from time to time that there is not sufficient room for the hearers. For this reason, I am very thankful to God that the other well-to-do old lady, just baptized, has a new three-roomed house in course of erection, the lower rooms of which, she and her sons—who are also enquirers—have kindly promised us the use of as a chapel! This family has three large houses occupied by the different sons and their wives. The wives were once very much opposed to us, but now they urge their husbands, saying, "Although we women cannot go to the Chapel and hear the Truth, you can, and it is well for you to do so." We are hoping to get these young ladies to believe ere long. Pray for them, please. This branch of the Yih-ko-cun Church is bearing much fruit; at this out-station we have 22 members, besides many hopeful enquirers.

The other branch is at a large market town of three thousand families, among whom are many gentry and literati. It is called Dzong-jing. They have now a three-roomed house of their own where they meet in the bad weather, at other times they come to Yih-ko-cun as usual, and always "break bread" with us there.

The work at Sin-ch'ang is most encouraging. The Wednesday and Saturday evening prayer meetings are attended by from 50 to 60 persons. Amongst these are five or six Ia-men officials, natives of the city, or permanent residents of the place, and not the followers of the mandarin, of whom I should have very little hope.

THESE MEN HOLD RESPECTABLE POSITIONS in the different boards of the Ia-men, connected with the Administration of Affairs.

One is the chief of the local Board of Revenue and Population. This man is of good reputation in the city. Mr. Heal took me to his house, which is a very beautiful one; the wood-carving of the buildings is extravagant. We were treated most courteously, and he returned our visit the following day. There are also two men belonging to the Board which looks after the local civil appointments; also one whose business it is to register all cases, and translate and interpret petitions. They all come to the prayer-meetings, take off their caps, kneel or stand, as the case may be, and pray and join in the singing with as much apparent zest as any of the others present! This they do openly, and the mandarin knows it quite well. One day in the last month, the mandarin had occasion to go to a distant village for a post-mortem examination; they had to pass the night in one of the village houses; the mandarin and his immediate attendants occupied one room, whilst two Christian soldiers, and two of the officials mentioned above, with a few "Runners," occupied the room next to the mandarin. When near time for retiring for the night, these soldiers, with the two enquirers, consulted together about having evening prayers, but neither of them had courage enough to lead, till an official,

MR. YU-DING SAID, "I WILL LEAD."

So they began to sing out of the hymn-books they had brought with them. The mandarin heard the noise, and, wondering what it was, went silently to the door and peeped into the room whence the sounds issued. To his surprise he found they were his own officers and soldiers, singing the strange songs of the foreign religion. He retired a step or two, and waited listening, when lo, one of the soldiers, a very rough man, who has been a member of the Sin-ch'ang Church for many years, burst out in a loud voice, "Lord! save our Da Lao-yia! (Our honourable master). May all his family be saved, Lord! have mercy upon them!" The old gentleman was taken aback, and went quietly to his room, retiring for the night without one word of comment! This official is said to be an affable, kind old man, and is well spoken of by the people.

A Change of Feeling at Uan-hsien.

BY MRS. C. F. E. DAVIS.

LAST Monday was quite a "red letter day" with us. Ever since my husband and I arrived in Uan-hsien we have been on the lookout for a room or shop on one of our busy streets which could be used as a street chapel. This need has constantly been kept before the Throne, and the Chinese New Year witnessed an abundant answer to our prayer, and "just the place" has been secured on one of the busiest streets, at a very reasonable rent. The furniture and rent for one year are

THE GIFT OF A SUNDAY SCHOOL

in London. Last Monday it was opened. Quite early in the morning a man whom we knew came to tell us that the Mandarin was coming to congratulate us. We had no idea that so great a man would show any interest in our doings, nor did we know he was aware of the fact that we had rented this place. Mr. Davis immediately went down and made the necessary preparations for the visitor, who in due time arrived with much ceremony. He came inside, and after offering his congratulations, sat and chatted for quite an hour. He then appointed four men to guard the place, and sent the town crier round the streets to announce that "The foreign gentleman had opened a preaching hall;" moreover, he had a proclamation posted outside, warning people against crowding round the door, injuring the premises, or interfering in any way with the preaching. The neighbours were equally eager to show a friendly spirit; quite a number came; also the Christians, schoolboys, their parents, and other friends. It was a complete surprise to us. Mr. Chao remarked to Mr. Davis, "We have long prayed for this place, and God has answered our prayer." He added, "You see the great change that

has come over the people! When you took the house no one showed pleasure or noticed you in any way, but now, when you have rented this small shop,

ALL ARE PLEASED TO CONGRATULATE YOU."

As we think of this we render thanks and praise to God, who has so changed the hearts of the people. The two sisters who labour with us can go about freely, and are well received wherever they go. And this can be written of "Anti-Foreign Uan-hsien," as it has often been called.

On the same day we re-opened our school and had a busy morning. So many parents came with their children that, after accepting thirty new scholars, we had to refuse all others. We could have given two teachers 40 scholars each this year easily. Our present number is 48, as many, or more perhaps than one teacher can manage.

Last Sunday, in the presence of a very large gathering of people, a dear old woman of 80 odd years came forward and burnt her idols. It was a touching sight to see

THE FEEBLE OLD WOMAN

in the centre of a crowd of onlookers, destroying what she had worshipped all her life, and to hear her declare her faith in Jesus as her Saviour.

We would most earnestly ask for an interest in your prayers for our work this year, that God may use us to bring many to Himself in this city.

Where Christ Was Not Named.

BY MISS A. M. M. GOWER.

IT is just a month to-day since I made a hurried departure from Pao-ning to come to Uen-shan.

I had obtained a house in the city just before returning to Pao-ning for Christmas. After the Chinese New Year Bishop Cassels sent an evangelist to have it put in repair, prior to the arrival of Miss Page and myself, about February 25th. On Saturday evening, February 19th, a special messenger arrived, saying that the house had been bought over our heads by the literati of this place, who are greatly opposed to our being here. At first this untoward news quite staggered me, but looking up for guidance, the Lord very quickly gave it, and after an interview with the Bishop, I was able to make hasty arrangements for leaving.

On Monday morning I set out alone, as regards European society, but not alone. "Lo, I am with you alway." Chang-ta-sao, my Bible-woman, accompanied me; her bright, beaming face is a true witness to the transforming power of Christ, as she tells the women that she was

"NOTHING BUT A LUMP OF CLAY"

before the Gospel took hold of her.

We had rather a rough three days' journeying. On Tuesday, we were benighted on a country road, and it was not a little eerie, in the gathering darkness, to hear my chair-bearers calling across the rice fields for someone to take us in, and to hear the

reply, "No room! no room!" Well, I was not worse off than my Master. We had to move on, and presently some poor farm people were prevailed upon to give us a shelter. Their house consisted of one room, the only furniture of which was an evil-looking bed, farm implements, and rubbish "galore," dim with the dirt of many years. Our host soon made us some tea, which was compensating, although it was served on the bed, which had to answer for chairs as well as tables. The inmates had never seen a foreigner before, so you may imagine with what wonder and interest my every act was watched. Five women shared this place with me; two were quite old, and they listened to the Gospel, for the first time, with much interest.

The next morning we could not help wondering what awaited us at Uen-shan. A few miles from the city I was met by one of our men, with the news that the evangelist had perforce given up the house, but had secured another, to which I was to be taken. I desired to go in quietly, but it had been noised abroad that I was expected, and

THERE WERE HUNDREDS OF MEN WAITING

in and around our house. I was quickly ushered into a room, the only one empty, which was dilapidated and indescribably dirty. There was a great deal of rowdiness; and the crowds forcibly pulled the window out from the room in which I was, and began to throw stones. It looked as

though they meant mischief, but after some hours they gradually dispersed. The sunshine next morning showed up more vividly the appalling dirt. The house was full of natives, loud-voiced, scolding women and crying babies, with crowds of visitors.

This place should prove a rich harvest field for souls, for there are many vegetarians here who are seeking, in their own way, to gain heaven. The enemies of the cross of Christ have not been idle. Satan objects to aggressive steps being taken for the overthrow of his kingdom, so he has stirred up the wrath of the people, principally the most influential class, the literati, against us.

A fortnight ago another attempt was made to unhouse me. I had the workmen in making repairs, when the director of the literati Club came forward, saying they had a mortgage on the house, and, therefore, a prior claim to it, and would wait till we had completed the repairs, when they would put in tenants of their own. With this intent they posted a bill on the house, and tried to negotiate for the buying of it outright, as they had done with the first house we secured; but the landlady would not consent. Every day or two fresh machinations are brought to light, but

GOD WILL FOIL THEM ALL

When one has heard the voice of God saying, "Go in this thy might . . . have not

I sent thee?" then, although our enemies may be as grasshoppers for multitude, we have a profound peace, and rest in the perfect will and power of our God who has sent us.

We are much indebted to the mandarins for their vigilance and prompt action. They have sent several deputations to see me. Last week I had a long conversation with one representative. The outcome was the mandarin issued a most favourable proclamation, which set forth that we had come here to propagate a good doctrine, to exhort the people to do good, and to heal the sick, etc. This was pasted up on the outside of our house, and caused no little stir in the neighbourhood. Crowds of men came to read it, and some were heard to say it would be destroyed before the morning; but I had it taken down and framed, so that it can be exhibited

during the day, but taken in at sundown. Chang-ta-sao, my Bible-woman, has had a sharp but short attack of influenza. She is better but feeling weak. She has been of much help to me.

A few days ago Mr. Song, late of the Iamen here, but now appointed to office at Kien-cheo, was, with his son and two daughters, en route to that place from K'uei-fu, their native city. They passed through Uen-shan, spending only one night, and the young ladies, hearing that I was here, called to see me and spend the evening. We renewed our happy intercourse, and one of the daughters told me that their father, the mandarin, is very fond of reading our Holy Book, and that his wife loves to listen, as it does them good. Will you pray that God's Word may accomplish in their hearts and lives that whereunto it was sent?

Our Sunday services have been

CROWDED WITH WOMEN,

averaging at least two hundred during the day. Last Sunday we also had a large number of men, who insisted on coming around the women's guest-hall, where I was conducting the service. We could not account for this, as there was preaching for men in the street shop. The cause appeared later on, however. I was told that a child had been lost from the street adjoining ours; the street crier had been sent out, and when the people heard, they at once said I had stolen and eaten the child, so the crowd of men came to see the cannibal foreigner. I was glad to hear that, before night, the child was found. Amid all difficulties, we are getting large numbers daily to the dispensary, all of whom hear the Gospel of Christ, which is the power of God unto salvation.



THE HOUSEHOLD AT Y'U-SHAN KIANG-SI.

A Heathen Home.

BY MISS M. C. WORTHINGTON, UAN-HSIEN.

MISS WORTHINGTON, writing from a wayside inn in Si-ch'uan, says: We have come out here to the mountains for a sojourn. The mountain air outside of the inn rooms is delicious, and we shall find it a contrast when we shortly return to the city many feet below. All experience is valuable in China, and none more so than that which helps to acquaint one with the people in their homes. Heathen home-life has much of discomfort and little real joy in it; for instance, the daughters-in-law and younger sisters are all being crowded together with the other members of the family in the one home. This of itself is destructive of much of the refinement in womanhood, but no doubt is also a protection, preventing many wives and children from being beaten to death, for when a quarrel becomes too violent the others may lend a helping hand to the unfortunate member of the family.

The landlord here must be well-to-do. He owns land around this house, on which they regularly cultivate vegetables for their cooking pot, and the men dig coal out of the mountains for fuel, and also for sale. There are four generations of women resident. The aged grandmother, who is the fifth generation back from the two children who stand about her and chatter to her. She moves from room to room, or chair to bench, too old to work and too restless to stay long in one place. She hears indistinctly, but one day when I had an opportunity to talk to her, I tried to make her understand there was a loving Saviour for her, but she would only speak of her own affairs, and did not seem pleased by the mention of sin. Poor soul! We have just passed the Dragon's special festival, when the people feast and parade his image around; in the city it is a great serpent made of colored paper, and here in the country made of

straw. They have carried this thing twice through our outer room, as the family idols are there on a dirty shelf. We have also been invited to vacate while the eldest son went through a short performance with an offering of pork to 'the gentlemen,' which seems to be a general term of respect for these idols they worship. After all this adoration of Satan we had an exhibition of his rule in their poor hearts. As I was starting for a walk on the hill the landlord came asking for medicine as one of their relatives next door was suddenly taken very ill, and was crying out. I sent out a simple remedy, and was passing out the doorway when I heard

HIS GROANS SUDDENLY CEASE,

and his young wife call out for help. The industrious, cheerful little wife of the inn-keeper ran in to help get the cord off his neck by which he was trying to strangle himself to death, being tired of a half hour's pain. The little woman was the only one who concerned herself much about the affair. In here they were preparing at the same time some bowls of sweetened water and rice balls on the fire, and called me back to partake. I said I could not eat. They told me the man's sister strangled herself because her mother-in-law treated her badly. When I returned his cries had ceased, so I presumed the medicine had proved effectual. This inn is on the chair-road to Kai-hsien. The road passes quite through the big room where the cooking and all business of the family is carried on, and the next disturbance was a furious quarrel there between the landlord and his little wife, whom he wished to beat, but the other women took her part. Next day the matter went on with his mother till the prospect of our speedy departure cooled him down. Neighbours and relatives came into our room, and we tell them the Gospel, and that because Satan influences men's hearts they therefore wrangle and quarrel. "Their mouth is full of cursing."

The mother of the young daughter-in-law came to see her and bring a present upon the birth of a son. A younger brother carried the present in a pair of baskets—a big jar of slightly fermented rice, fastened down in real home-made fashion; more rice, with eggs buried in it, vegetables, and a hen; a small roll of bright red and blue cotton cloth, wrapped with sufficient thread to make it into

two little garments; and a homely parcel containing enough little shoe soles for a year's wear, with bright little bits of cloth and braid to make up. With a pleased face the daughter said as she looked over the last, "Do not laugh (at us or at me); my mother thinks I have not time, so has done these for me," and went off to lay her

AWAY IN A CUPBOARD

for future use. The affection between mother and daughter seems very warm. They always call their old home "The Mother's House."

We see distant farm houses on the hills, but these places are really so inaccessible we cannot walk to them. We have gone twice to one, where we had an invitation from a female member of their family. On our first arrival an old man closed the door of the middle room upon us, so she had some excuses to invite us to sit down outside. Yesterday some of the members of this family came and received portions of Scripture. We are always glad to see a respectable country man ask for a book, their manners are more simple than those of the people in town. They like to have the meaning "preached" to them a bit. Sunday we went again to a house up the road where I had promised the old man that the next time I came I would bring my Book. This time I had it, and as I happened to put it down, he picked it up and commenced humming over the characters, beginning at Matthew's Gospel. Of course he would wait for no explanations, for they love to read over their characters, though only the educated would probably comprehend any book not written in very simple language. As the Roman Catholics living near by had been mentioned, one of us tried to emphasize the fact of the wise men worshipping the Child only, when the old man read of the visit of the Magi. Two simple-hearted women seemed very ready and pleased to listen, so we did not leave till they had heard that there was a Saviour who would wash away their sin. At the next house a woman came out with some sewing in her hand and invited us indoors. We began to talk to her. She said, "Heaven sees whether we do good or do evil," but did not at all fear the "heaven" she speaks about, nor will she until persuaded that there is a living God there, and that she herself does evil.

Kept in Safety.

BY MR. A. R. SAUNDERS, P'ING IAO, SHAN-SI.

ON arriving in Shanghai we were asked if we would escort a party of ladies into Shan-si. It was a big undertaking, especially as we had a family of three young children, but the circumstances were exceptional, and we concluded it was the Lord's will. Mr. Folke of the Swedish Mission in China had intended coming to the coast to escort seven of the party, but just at the last a wire was received from him saying that sickness prevented, and asking if we would take the party up. It was the last chance of an escort for the season, so we undertook the responsibility. The party was composed of four Swedish, three Norwegian, two Australian, two English and one Scotch ladies, and Mrs. Cameron came with us as far as Huai-luh, so for more than half the way we numbered over 19, including children. Such a large party going inland at once was not without its risks, but we knew our friends in Shanghai bore us up in continual prayer. The Lord truly went before us, and difficulties that we had anticipated were not met with. One in particular is worth mentioning. We looked for no little difficulty at Pao-ting Fu in getting sufficient mule litters and mules for such a large party, but the Lord had them there waiting for us, and we got

at once eight litters of the best class and

ALL THE MULES

we needed for our baggage. At Huai-luh we met Mr. and Mrs. Tjader who were on the way to the coast, and they told us that after we passed Huai-luh we would daily meet bands of soldiers who were on their way to Pao-ting Fu under China's great general, Fong Fu-hsiang. On reaching P'ing-ting Cheo, the first city we reach after entering Shan-si, we met the first band, and then every day till we reached P'ing-iao. We met with no difficulty from them, however, but on the contrary they were generally respectful.

We arrived at P'ing-iao early in the forenoon of Tuesday, May 3rd, and six of the ladies went direct to the Single Ladies' House inside the city, and the others came with us to our home outside the West gate. From the time of our arrival an unusually large number of people gathered around both of our cart gates, their curiosity increased above the ordinary no doubt because of the large influx of ladies. Miss Riggs had been coming out for several days previously getting our home put straight for us, and Mr. Brewer tells me that the curiosity of the soldiers had been increased not a little by seeing a lady, but so many others

coming was quite enough to increase it to the highest pitch. Although they were rowdy we did not anticipate any trouble, and I went on with the work of superintending the unloading of litters, etc., and settling accounts with the muleteers, and this occupied my whole time till about one o'clock. Once during the morning Elder Hsu Pu-uin came and told me that the soldiers outside were getting very troublesome, and he was afraid there would be difficulty; so I asked him to send some one with my card to the Ia-men and inform the mandarin how matters were. The mandarin sent three men who were

WORSE THAN USELESS

and on my suggesting to them that they might arrest one as an example, they said it was quite impossible. They soon went away again, and I fancy that the crowd were encouraged in the rowdiness by their going away, thinking that the mandarin was indifferent. A short time after that a soldier burst in our large cart gate, and he was seized by our school cook and tied up. This no doubt enraged the crowd, for just as the last muleteer had left after settling accounts and while Mr. Brewer, Elder Hsu and I were still in Mr. Brewer's office, the crowd

rushed in. Mr. Brewer ran out to see what was the matter, and he was met with a shower of brick, etc. Several of the school boys rushed into the office for safety, and I opened the door to let Mr. Brewer in again, and then we took refuge behind the closed door. Bricks, flower-pots, kettles and anything they could lay their hands on came flying in at the windows, which were completely destroyed, and it was only the good hand of our loving Father that saved us from serious injury. My first thoughts were about the ladies and children in the court adjoining, and I thought that by getting out of a back window in Mr. Brewer's office I could make my way over there unobserved. On attempting this, however, I was met at the window by several of the soldiers, who

THREW BRICKS AT ME,

so I had to retreat behind the door again. By this time the floor of Mr. Brewer's office was littered with bricks, flower-pots, etc., and Mr. Brewer had some red marks on his face and clothes, which we at first thought were marks of blood, but which proved to be the contents of a red ink bottle. I determined to face the crowd and go to the ladies, so I jumped out of a window and dashed over into the other court, and to my great joy found that the soldiers had not gone there. Mr. Brewer followed me. I let one of our men out by the other cart gate, and sent him to the Ia-men, but, unknown to me, Elder Hsu was there before him. One of the military officers must have ordered the soldiers off, for shortly afterwards

one of the school boys came and told me that the commander of the troops wanted to see me. I found him very haughty, and he seemed to talk as if the soldiers were not in fault at all. Soon after he left the District Magistrate came, but he also was quite indifferent during his first visit. After enquiring about the affair, he went over to see the commander of the troops, and on his return his manner was quite changed to one of friendliness, and he took the matter up quite heartily. I think that on his first visit he thought foreigners might have been hurt, and tried to throw all responsibility on the military official, but I pointed out to him that he was held responsible for what took place in his own district. He promised to repair all the damage done, issue a proclamation and send a guard of his own soldiers to protect our houses, both in the city and outside, and all this he did very promptly. He also said that he would see that the military officer meted out punishment to the ringleaders, but whether he did so or not we have no means of knowing. Report says that the military official ordered that the men who broke open our gate

SHOULD BE BEHEADED,

but the man had fled and the corporal of his company got 2,000 lashes instead. During the evening the mandarin sent a message asking Elder Hsu to go and see him, and at midnight a message came asking if we would go into the city house for a day or two till the soldiers had passed, as he could afford us better protection in the city

than outside, and he sent a guard of soldiers to escort our carts. So at midnight we took the children out of their warm beds, and wrapping them up in rugs, we went with them into the ladies' house. Mr. Lutley, who had arrived during the evening, remained in the house in the suburbs, but it was deemed best for the rest of us to do as the mandarin wished us, as he might afterwards have that loophole of excuse if anything else happened. After the trouble was over I learned that one of our servants had placed himself outside of one of our cart gates to prevent the soldiers coming in, and I am inclined to think that our own people acted somewhat unwisely towards the crowd, which only enraged them. They no doubt thought they were acting for the best, and as I was busy all the time with the mule-teers, they had no one to advise them. There was no further attempt at riot, and at the time of writing we are settled nicely into our old home in the West Suburb.

In justice to the District Magistrate, I must say that he has done all he could for our protection, and to show the people that we are here as friends. The other night I went to see him and he received me in a most cordial way. Our little Jessie got a shock, so that even now when she hears a noise on the street she calls out, "The soldiers are coming," and runs into the house.

We are now dwelling in peace and we trust that we may learn the lessons intended for us by the loving Father who has promised us as one of the "All things" that work together for our good.

Prepared Hearts.

AN ADDRESS DELIVERED AT THE ANNUAL MEETING IN MELBOURNE BY MRS. D. E. HOSTE.

EVERY Missionary is asking for your prayers. What a blessed ministry the Lord calls us to in giving us some share in His work, making us "workers together with Him," whether we go or not. We hear of the millions of China; and when you go out there and see them, and pass them in their towns and villages by the hundreds and thousands, meeting them in vast numbers every day on the roads, it becomes more and more impressed on you how few of these you can come into close contact with, or can really influence. In the women's homes, or when gathering your class around you, how you feel the necessity of speaking the right word at the right moment. You may never have another opportunity to speak to some of them. St. Paul, in writing to the Ephesians, asks for a prayer which might well be every Missionary's request:—"Praying for all saints, and for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, that therein I may speak boldly as I ought to speak." Pray that we may know how to bring these souls as quickly as possible into contact with the Lord Jesus. There are in China prepared hearts. There are not a few who have accepted, as far as they understood, the message—accepted the Saviour the very first time of hearing the Gospel. This is the prayer we would have you pray—that the Lord Jesus will so keep us in touch with Himself, that we may be led day by day into contact with those whose hearts are prepared. All the heathen are not prepared for the Gospel; they have been long in the power of the enemy, and the chains that bind them are too strong to be snapped easily.

"I REMEMBER JESUS ROSE AGAIN."

The nation at large is not seeking, but there are many who are groping in the darkness after light. One of these was an old man

living in the north of China, named Li-Pu-Cheo. He had been seeking for light and rest, and about nine years ago he went three days' journey to the nearest Missionary, and had one conversation only about the Gospel. Years afterwards he said, "As I left the city that afternoon, I determined for the rest of my life to preach the Lord Jesus." He was a pedlar then, but soon went into the service of a native pastor, through whose instrumentality some seven hundred church members were brought in. Shortly afterwards he heard a sermon on the text, "Covetousness is idolatry;" and lest the love of money might take possession of his heart, he decided to take no salary for the future. For the last eight years he has gone on those lines, sometimes starting on his preaching tour with no money in his pocket, and receiving food from the villagers as they get him to pray over their sick and teach them. The Lord has also used him for building up a little church among the hills.

This dear man has often been a blessing to us. He once said, with a triumphant ring in his voice, "Whenever I have any difficulty I remember that Jesus rose again from the dead; and everything may be overcome because Jesus Christ has risen from the dead." At the last yearly gathering of the church at which I was present, he came to the table and laid down a large lump of silver, saying he gave it to the Lord for the widow of the late beloved Pastor. He had pawned his own coat to relieve some country church in trouble; but before he would redeem his coat, he gave this gift to the Lord. Shortly afterwards he received a warm new coat, with the words, "I am better off than Jesus was." He is not able to read, and yet everywhere he goes the Lord confirms his words by signs following; and I ask you to pray that if there be many such, the Lord will lead us to them.

"YOUR PRAYER AND THE SUPPLY OF THE SPIRIT."

St. Paul, writing to the Phillippians, shows what good his brethren in the Lord had received by his troubles at Rome; and he rejoiced therein, for he knew that this would turn to his salvation. He says, "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." He pointed out that there were two means through which this could be accomplished—"Your prayer and the supply of the Spirit of Jesus Christ." It is this supply of the Spirit of Jesus Christ that is needed for the workers in China.

Another prepared person in China was a woman whose story is a great encouragement to those who go to the foreign field impressed with their own weakness. In the mountains, about four or five miles from where Li-Pu-Cheo lived, were two lady workers. They had not been long in China, had had very little experience, and were not able to speak the language well. In their conscious weakness they cast themselves altogether on God. One of them has told me how they would sometimes spend three hours in prayer before going out on their visits to the villages; and the Lord laid a very firm foundation through their prayers and labour. One of the first who came to see them was a poor woman much despised and disliked by her neighbours. She came out of curiosity, and was very ignorant. They failed altogether to make her understand the Gospel, and it seemed as if she could not take in a single idea. After a long time she went away, and they went down on their knees and asked God to watch over her.

Years after the woman told me the story of that first visit. She said, "One of the ladies took my hand in hers and stroked it, and

asked me to come again." That is the only thing that had impressed her—someone had been kind to her. She went back to her cave home and brought her daughter, and said, "She is younger than I am, and will tell me." This daughter understood, and the woman appeared to accept the Lord Jesus as her Saviour that very afternoon, and her life became a bright testimony in the district. It was just the supply of the Spirit of the Lord Jesus Christ being allowed to pour unhindered through those two vessels that won her for heaven. During her last illness it was my privilege to go frequently and try to strengthen her faith; but really I was very often the one who was ministered to. My faith was daily strengthened through that dear child of God.

Perhaps the Lord is calling some here to give themselves for work in China. What a great blessing if one result of this meeting should be that a large number should yield themselves to God for His service. "If you go to China," said an experienced Missionary to me,

"YOU WILL NEVER REGRET IT."

either in this life or the next." We have never regretted it yet, and in the future—what a privilege to have had it given unto us, "not only to believe on His name, but also to suffer for His sake." Some may go; some may give; but all may pray.

Let me leave these words with you—"your prayer." Pray that we may be led to the prepared hearts; pray that utterance may be given to us; and pray for a constant supply of the Spirit of Jesus Christ. Do not forget the means which will enable the Missionary to overcome every difficulty—"Your prayer, and the supply of the Spirit of Jesus Christ."

Rioting at Chang-shu.

BY MR. ROGER B. WHITTLESEY.

MR. ROGER B. WHITTLESEY, writing on July 7th from the magistrate's Ia-men in Lin-kiang Fu, Kiang-si, tells of the recent riot in his station of Chang-shu, as follows:

"It hardly seems possible that I am writing you from the inside of a Ia-men, and that Mr. Saure, Mrs. Whittlesey and I are fugitives. But such is the case.

To the worldling, it would seem strange for us to say, in spite of the fact that our nice new home is in ruins, that all, or nearly all, of our things are stolen or burnt, and that we have barely escaped with our lives, that we are

FULL OF PRAISE TO GOD,

and are most thankful. But such is the case. We are thankful, first, because we are told to give thanks in everything, and second, because no one was even hurt, much less killed. I say no one was hurt; I mean of those who were with us in the house at the time of the riot. Later in the night, as I will tell you, Mr. P'ao, our first baptized Christian, was given the honour of suffering for Jesus' sake. To tell you all that led up to this would make a long story, but suffice it to say that the foreigners have been in Chang-shu only by sufferance, and every inch of progress has been steadily contested by the gentry and the local officials. We were all but rioted last year when the land was purchased upon which our house was built. At the time it was generally thought we would have no further trouble and we would be left alone, but evidently they were only abiding their time. Our new house was put up with no objections; we moved into it quietly, and I left to be married. Everything was quiet during our absence, and in answer to much prayer Mrs. Whittlesey's arrival caused far less of a stir than had been anticipated. We arrived home on Wednesday, June 1st, and began to put the house into a habitable condition. We were just getting well settled, when we were so unceremoniously turned out. Upon Thursday, June 30th, the usual fifth moon lantern processions began, and as usual large crowds gathered to see. Having always felt that our greatest peace and safety lay in 'our being as open as possible, we allowed the people as great freedom in our home as was consistent.

Upon Sunday, July 3rd, the crowd was still larger, and on Monday, the 4th, there were thousands of people in the streets. To go

back a little, we have since learned that a few days before the riot some men from one of the money shops, who were refused the liberty of our whole house, and who were not permitted at that time to meet Mrs. Whittlesey, said they would

GET THEIR VENGEANCE

when the lantern procession came, and would then kill us and burn our house.

Monday afternoon the crowd became more and more unruly, and we finally closed the doors. At five o'clock or so we felt it would be wise to send word to the officials. While we were gone our street gate was opened by force; but that seemed to satisfy them, for their wrath seemed to cool off a great deal. The arrival of the soldiers and an official also seemed for the time to have a beneficial effect, and the garden was all but cleared. This occupied a good deal of time, sufficient for us to gather a good number of our things together; but as things seemed to be getting quieter, we did not then anticipate any trouble. I should have said that terrible rumours of our eating children, etc., had been circulating very freely for some days.

Just as the garden was all but cleared, a man got up in the crowd in a vacant lot next to us and made a speech, which was greeted with a great shout. We had had prayer asking God to help us, and my wife was standing at one of the windows watching affairs through the shutters, when this yell came. With concerted action, giving every evidence of good leadership and previously arranged plans, the crowd began tearing down our side wall. We watched them for a moment, until it was plain that they were dead in earnest, when I ran to my box, took out a package of \$100, and said to my wife we must go at once. We then ran together down the stairs into the back garden and out at the back door of the garden. Before we left the house the rioters were in at the front door, and as they ran upstairs we escaped unnoticed across the garden. The people in the back seemed to know nothing of what was going on, and hence gave us no trouble. Mr. Saure, who remained behind, shut all the doors, stepped into his room,

PICKED UP HIS MONEY,

went out through his window, and slid down the verandah posts. He was told where we were going and soon caught up to us.

The peace of God which passeth all understanding became very real to us. We were able to walk quietly along, and thus we caused no comment, save an interest to see Mrs. Whittlesey.

The first purpose of the rioters was to kill us, and when they could not find us in the house, their cupidity kept them from following us. They looted the house, throwing out to be burnt what they did not want. Then they set fire to the house. Meanwhile we went to Mr. P'ao's shop, but finding there was no back door, I insisted



GATE OF PREFECT'S IA-MEN, NAN-KANG FU.

that we should leave at once. One or two urged me not to do so, saying it was too late; but I felt it was then or never. We found the crowd in the street were only curious to see Mrs. Whittlesey, and hence we had no trouble in getting along to the Ia-men of a friendly official, who gladly received us; he had just returned from the Capital, not fifteen minutes before: this was of God, for had he not been there we could not have remained. The official is a man of unusual courage and was not afraid to take us in. We were in hiding there for several hours when we learned that the mob was searching the city for us and were stationed all along the river front. We learned, too, that they had destroyed the Ia-men of another official where they supposed we were in hiding, and it seemed imperative that we should move lest our benefactor should suffer also. He put us right near his back door, and then opened the front door and stood there as unconcerned as could be. He said to the people that we were not there, and when the streets were cleared we went out of the back door and safely reached a boat he had already engaged for us and came up here. We are very comfortable where we are and the official here is doing all he can to arrest the ringleaders; meanwhile

WE ARE HIS GUESTS.

Mr. and Mrs. James Lawson, who are here in this city, have very kindly invited us to come and live with them, but we feel it is best to stay where we are.

About eleven o'clock the night of the attack the mob, having failed to find us, went to Mr. P'ao's again, and, after searching for us in vain, dragged him out, beat him with stones all the way to our place, and all but threw him into the fire. He testifies that God kept his heart in perfect peace, and says that at the side of the fire he knelt and prayed. A few exhorted the others not to burn him, and at last they let him go, beating him along the way, until he fell in a swoon and was left for dead. He lay where he fell for several hours, when, for an exorbitant price, some men carried him home. Thank God, he was not seriously injured. Tuesday he was sent up here to be cared for by Mrs. Lawson. He is improving rapidly.

We feel very sure that great good will be the outcome of what has occurred, and that the Church in Chang-shu will be all the stronger because of it. Pray that we may learn the lesson God has in it for us, and that the way may be made clear to us as we need to take each further step.

Later Account by Mr. Ernest Saure.

WE had become so accustomed to hearing wild rumours about the foreigner slaughtering and eating children and the like that we paid no more attention to them. The people had also been allowed so much freedom in our place that we did not think, and do not think, that anybody on the streets believed such reports. However, on the afternoon of the 4th of July, large crowds assembled on the streets. This was only to be expected, as the lantern processions were in progress. The multitudes coming into our place becoming too much for us, we concluded to ask all to leave and to admit no one. After some urging, we succeeded in getting them all out, although some were using threatening language. We had heard the like before, and mostly smiled at it. Shortly after all doors were closed the street door was forced. It did not look as if anything more was going to happen. However, one servant went to a somewhat friendly mandarin, while another ran to an unfriendly one. The friendly mandarin sent a handful of soldiers and appeared upon the scene himself, with two of the gentry. With some difficulty our back yard was slowly cleared, and we were requested to remain inside. The unfriendly mandarin said that it was none of his affairs, but he was forced to believe otherwise before all was over. When we thought that peace had been restored, a man made a short speech on a vacant lot near by, which we could not hear, but which was received with a veritable pandemonium of applause. The raging masses stormed upon our walls and tore them down. The mandarin lost all control, and was compelled to flee before their stones. At this point we deemed it advisable that Mr. Whittlesey should bring his wife to a place of safety. They could still escape by the stairs and go out the back gate. They had gone none too early, as the house door was being rammed. We had prayed together and I was beginning to think that it had been for the last time. I looked to heaven and said: "Father, Thy glory first! If it is Thy will, let me either escape or see the heavens open. Let me pass to that 'which is far better' with a joyful testimony." At that moment the house door was forced with a crash. Our little boy called to me to escape. As far as the stairs were concerned, escape was out of the question. I caught up some money and escaped over the verandah.

SLIDING DOWN A POST.

Mr. P'ao, the only baptized Christian in Chang-shu outside of our household, who had come early, told me that Mr. and Mrs. Whittle-



A COUNTRY SCENE IN KIANG SI.

sey were going to his house, and that I should follow them. This I did, Tailor Li escorting me. One of the rioters had caught sight of me, and started after me with an unearthly yell. Mr. P'ao hindered him, and told him to go into the house for some of the things, which he did. Li and I soon caught up to Mr. and Mrs. Whittlesey, who were being escorted by a friend of Mr. P'ao. We met hundreds of people, who did not even seem to know what was going on. On reaching Mr. P'ao's house, Mr. Whittlesey asked Mrs. P'ao whether

they had a back door or not. The answer being in the negative, he said decidedly, "We cannot stay here; we must seek protection in the Ia-men of the mandarin who has charge of the streets." On the way to this Ia-men we must needs pass the Ia-men of a mandarin who commands the gunboats lying in the river. He is a Mohammedan and exceedingly friendly towards us. We quickly decided to enter there. The mandarin received us most cordially, assured us safety, and served us well. Mr. P'ao soon came with word that our house was torn down and all our things ruined. He was followed by two of our servants, who said that what was not being carried away was being burned. After about half an hour, a soldier came with the report that the Ia-men of the unfriendly mandarin was being destroyed. Some said this was done because it was supposed that we had found refuge there. Others said that the mob had heard that the mandarin had arrested some of the rioters. The people have suffered at his hands, and I believe this was considered a good opportunity to take revenge. This report made it necessary for us to seek other quarters, as our hiding place could not remain a secret. Our host, however, asked us not to hurry, as it would be some time before the mob could come. He kindly sent out to hire a boat and make other preparations. He gave us a large inner room and opened the front doors, as if nothing unusual had happened.

Our little boy, K'o-seng, was soon ushered in, and informed us that the mob had ransacked Mr. P'ao's house, and that all had knowledge of our whereabouts. We took off our gowns, wrapped our queues around our heads, made our exit through a side door, and, escorted by the mandarin's secretary, a few soldiers and our three servants, we found our way, through side streets, to the boat, without having met an individual on the way. Two servants went with us; but we sent K'o-seng home, on account of his mother. After I had spoken a few words of encouragement and advice to him, he took his departure, with tears in his eyes. Noticing that I had no fan, he gave me his own. It was half-past ten o'clock, but he first sought our friends, to tell them that he had seen us, and that we were safely off, before he went home.

We arrived at Lin-kiang next morning at daybreak. We are in a Ia-men, but have much freedom, going and coming at will, and we have very good service. We hardly realize that we are wearing clothes borrowed from the mandarin, that we are homeless, that we have lost all our earthly possessions—even the

PEN, PAPER AND INK

which I am using are borrowed.

I could stop here, if my purpose were only to tell of our own experiences. However, I have something more impressive and, I can say, more beautiful, to relate, when following the course of one of

NOTE.—Since the above letters were received our friends have been re-instated at Chang-shu.

A Time of Reaping at Ku-ch'eng, An-hui.

BY MR. W. J. DAVEY.

GOD has been blessing His work here of late in a very marked manner. The moment the Church was brought to her knees and open confession of sin was made before God, the Holy Spirit began to work in the hearts of the people, and a harvest of souls is the result. The people's faith in idolatry is being shaken on every hand, and it is said that there has never been the like in the history of the Church here; the number of enquirers is increasing week by week.

Last week eight Christians responded to my appeal and went out two by two, visiting every farm-house within a radius of ten li, preaching the Life-giving Word of Jesus and distributing gospels. They were out itinerating thus for two whole days, and each day they returned rejoicing that many had received the Word gladly! God has blessed their efforts by influencing a number to come

to the hall and hear more of this wonderful Gospel. For some time the chapel, on Sunday mornings, has been crowded out, about 150 people congregating together to hear the Word of God, so that we greatly need a larger building. We are praying in faith for a chapel to meet our growing needs. The China Inland Mission possesses no property in Ku-ch'eng; it would be necessary, therefore, to purchase suitable land sufficient to accommodate the needs of the whole work—schools and residence included. I feel confident that if the Lord grant them a good harvest, the native Christians will contribute freely towards the erection of a suitable chapel.

The number of enquirers has increased to sixty-two, with many more waiting only an opportunity to enroll themselves as worshippers of the true God.

our native friends particularly. None of our servants left us; even our little boy did not leave the place until he saw me escape. He kept his eye on our movements, and while he was in dangerous places at times, he always had an easy retreat, because he was a mere boy. Several of our friends were hunted, but not hunted down. Our teacher was caught and struck, but was immediately released. One man hid in a tea-shop opposite our place, where nobody looked for him.

The mob, not having found us in our house nor in the Ia-men, proceeded to Mr. P'ao's house. Tailor Li was there and was recognized as my escort. But, by a turn and throwing off his upper garment and yelling with the crowd, he was lost in the confusion and escaped. Mr. P'ao showed himself to be a Christian hero, and his wife also deserves mention. When Mr. P'ao was asked whether we were in his house or not, he answered, "They are not, and if they were, you would kill us before you could get them." The house was searched and plundered. Some dragged Mr. P'ao out, while others asked Mrs. P'ao about our whereabouts.

SHE FACED THEM FEARLESSLY,

but did not answer with one word. She did not know what was being done with her husband, but she was kept in peace. The mob threatened to throw Mr. P'ao into the burning debris on our place; but he answered, "I am in God's hands; do as you please." They then stoned him, while he knelt and prayed. The rioters leaving him for dead, he lay helpless for two or three hours, when he succeeded in hiring seven men to carry him home. The mandarin sent our "Stephen" up here, where he received every necessary attention at the hands of Mr. Lawson. His wife and Tailor Li came with him. None of his wounds were serious, although several cuts were dangerously near important arteries. They were, however, very painful. Being a heavy-set man, the great heat added to his discomfort; yet, even in pain, the inevitable smile on his face remained unchanged.

Our friends come to see us, our servants are about us, and all are perfectly at peace and happy. Before you receive this we will, no doubt, be back in Chang-shu, living in a rented house.

I have merely given the bare facts; they speak for themselves. I have purposely refrained from all comment. I have offered no reflections, and have drawn no lessons. Still, it will not be difficult for anybody to make some practical applications. Three things are certainly very evident: the need of the Gospel, the power of the Gospel, the faithfulness of our Father. The first is evident in the action of the mob; the second, in the behaviour of our Christians; the third, in our peace of heart. Psalm cxxiv. is applicable; but I will close with just one word of praise, to which every particle of my being responds: "He hath done all things well!"

We frequently visit a village twelve li away, called Huang-tien-tsih, where we have some very promising enquirers, and the most encouraging work I know of outside of Ku-ch'eng. They are talking of building a chapel on the street soon. Pray for this work.

I wrote to Mr. Cooper that we were praying earnestly for a Mr. Tsang, a village elder, who lives ten li away, and on Sunday last we had the answer. He entered while the meeting was in progress, and sat amongst the crowd. The Spirit of God took hold of him, and ere the service ended he, with several others, stood up and openly confessed his faith in the Lord Jesus Christ as the only-begotten Son of God. Pray that God will use his conversion, and that of his wife, who also came out boldly last Sunday, to His own glory. Mr. Tsang is well versed in the Scriptures.

Some time ago the leading Exorcist in the district, a woman, was laid hold of by the Spirit of God, and constrained to attend some of our special meetings. She there decided to pray for God's help to break off opium smoking. He heard and delivered her. Thereafter, in the presence of a crowd, she tore her idol from the wall and sent it to us; she burnt her ancestral tablets and all the instruments of her calling, and confessed Jesus as her Lord.

Another case is that of a man and his wife, who have closed their opium den and yielded

themselves to the Lord, and are now seeking a lawful livelihood by the manufacture and sale of bean-curd. They greatly need our prayers, that they come not again under the power of the habit of opium smoking.

Another man, although interested in the Gospel for a long time, has been hindered from taking a decided stand for Christ by the bitter opposition of his wife. But now God has melted her heart, and she, too, has become an earnest seeker after the truth, with the result that they have abandoned their old trade—the sale of incense and paper for idolatrous purposes.

Within a month fifteen or twenty will (D.V.) be admitted into fellowship through baptism. We have perfect faith that the Spirit of God is working mightily in our midst; nearly every day we hear of fresh tokens of God's dealings with men. "To God be the glory—great things He hath done."

I thank God for Ch'eng Meo-kiai, my native helper. He has not yet helped in conducting meetings, but his work in the street-chapel and on the streets, and, indeed, everywhere, bears witness to his being called of God.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER XI.

21. When two numbers have been distinctly united in the consciousness and one of them is recalled, it will recall the other.

Some years ago I was asked to call at a house where I had never been before. I knew the street but not the number. On enquiry I found that the number was 18. As I had a friend living at 81 in another street, there was no difficulty in uniting the two together in my consciousness, and thus in recalling the new number by means of the old number.

22. When the different parts of a number are compared together, they will all be better impressed upon the memory, and one part will help to recall the other parts.

The earth contains more than 263,000,000,000 cubic miles. This is a number of which the human mind can form no conception. It seems hardly possible that what we call "our little earth," which is a mere speck when compared with the great universe of God, can be so large. What a proof of the greatness of God! How well worth remembering these figures are! How easy to remember if the above method be applied! The second and third figures added together give the number of cyphers. The second figure divided by the first gives the third.

Again, the sun is said to be 1,348,000 times larger than the earth. If it be noticed that the first two of these figures added together give the third, and the first three give the fourth, it will not be difficult to recall the whole.

23. When a new number has been distinctly united in the consciousness with part of a known number, the latter will recall the former.

It is said that the sun's year, that is, the time he takes to complete a single circuit around his great central orb, is 18,000,000 years. How easy to remember the number of millions if we compare them with the first two figures of our own century!

24. When a part of a new number has been distinctly united in the consciousness with a known number, the known number will help to recall the unknown.

How easy to remember that Charles the Great died in 814, when we unite it in thought with 14, the year in which Augustus died!

No striking scientific fact containing numbers, etc., ought to be passed over without applying one or other of these methods. Such facts are often of incalculable value to the Christian worker. If thus treated they would be longer and better remembered.

The above methods will be found to be of immense help in remembering the position of verses and texts of Scripture. The number of the verse can be united with the number of the chapter; or it can be united with the number of some other verse in the same chapter. When this is done, the numbers of both verses will be better remembered. Or, the number of the chapter and verse can be united with the number of some known chapter and verse.

Tidings from the Provinces.

SI-CH'UAN.

Uan-hsien.—Mr. Davis, in a letter dated May 18th, writes: "Our preaching hall here is doing splendid service. Last Sunday at least five hundred people heard the Word." Liang-shan was recently opened as an out-station from this centre, and prayer is asked for the evangelist.

Miss E. A. Wilson sends an interesting diary, giving particulars of a recent journey, when she visited K'ai Hsien, Sin-lin Hsien, Tong-shan Hsien and Sui-ting Fu. In some of the places through which she passed the people were somewhat rowdy, but many opportunities were afforded her for making the Gospel known.

Shuen-k'ing.—Rev. A. E. Evans writes: "We reached Shuen-k'ing on Saturday, April 9th, having been forty-eight days en route from Pao-ning, over thirty of which we spent in native inns. After reaching the city, it took us a day or two to get our rooms into

order, including those for natives. We have five rooms; one serves as a dining-room and guest hall, we occupy two, and the men occupy the others. We have now been here three weeks, and have got into full swing with work. We daily have the tent put up in my old stand at the gate of the literary Ia-men, where, as of old, we have good times preaching. At dusk we have evening prayers, with a discourse from the New Testament and some reading from 'Pilgrim's Progress.' A few are now coming almost every night to this meeting. My wife finds her opportunities increase every day. Guests come to see her during the morning. She goes out, in answer to invitations, after dinner. A few simple remedies applied successfully to sores have given her a name as a doctor, so that she seems likely to have much more to do than she will be able. We are very thankful for all these openings, and look confidently to getting a permanent dwelling here this year."

UIN-NAN.

Mr. Nicholls, writing on May 16, tells us that Mr. Sanders and he had just returned from a journey in the Ts'u-hsiong district, where, it will be remembered, Mr. Owen Stevenson and his fellow-travellers received some rough treatment last year when endeavouring to secure a footing in the place. The people of Ts'u-hsiong, Mr. Nicholls informs us, are very proud and conservative, but he and his companion were enabled to spend twelve days in the city, visiting the tea-shops, and conversing with any who seemed friendly.

Uin-nan Fu.—Mr. Graham, in a letter, dated April 27, wrote: "We have some coming about us who show a good deal of interest, and who seem to be hopeful enquirers. A gentleman to whom Mr. Allen commenced to lend books has often come to see me since I have been here. He declares

his belief in the Gospel, but says it is hard for the official class to live it, because of their having to do things which are contrary to the Gospel of Christ. As far as I can judge, this gentleman is a real seeker after truth."

Teng-ueh.—Mr. Bentley writes: "The people of Teng-ueh and surrounding district are a well-to-do lot, as far as I can see, and seem to be men of some ability and standing in society. Numbers of the people are beginning to know me now, but I have reason to believe that there is still that evil undercurrent of feeling among the people. I think you are aware that the principal traders met together, when we first made known our views, and determined that if we rented a house, they would tear it down. I do not think they have altered their determination yet, but God is for us, and in Him do we trust, and I feel sure that he will break every barrier down, and make way for the proclamation of the Gospel.

HU-PEH.

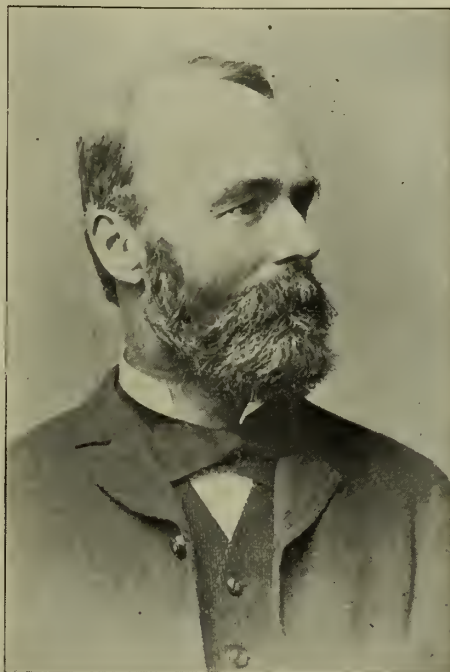
Lao-ho-k'eo.—Misses Jane and Emily Black, on a recent seven weeks' journey, received nearly 18,000 cash for books, tracts and Christian sheets sold. Miss Emily Black writes: "I cannot but rejoice that, in so many places where there is no living voice to tell the Gospel story, these silent messengers, bearing the good tidings, have found an entrance."

KIANG-SI.

Iang-k'eo.—Miss Irvin, writing from Iang-k'eo, tells of blessing in the work there, in spite of the fact that the people of that district have been passing through very troublous times of late. The trouble has been owing to the scarcity of rice. It has risen in price; smaller shop-keepers have sold all their stock, and the rich, whose granaries are full, refuse to sell save at exorbitant prices. This has meant plunder, robbery and wreckage, with their attendant evils. Speaking of one of these times of lawlessness, Miss Irvin writes: "Last Friday night some shopkeepers and others turned out, to whom the country people gathered by the score, until a large number had collected, then they began their foul play, going into houses and shops and robbing them of all their rice, barley and everything valuable, going from one place to another all night till daylight. Old and young men and women came prepared with vessels, tubs, buckets, wash-bowls, kettles, tea-pots, baskets, jugs, aprons, jackets, even to shoes, socks, or anything that would hold a pint of rice. They cleared out six places before daylight, seizing hundreds of loads of rice, just like a lot of rebels or pirates; "Your rice or your life." The magistrate took his men and some of the gentry and entered the crowd, trying to persuade them to leave off, when they stoned him twice, so he fell back and had to flee for his life." Our friends have been kept in perfect peace, and once

more we have to praise God for His continued loving kindness to those who bear His name amongst the heathen.

Peh-kan.—Miss Bance, writing from this station, says: "We have a very interesting young man as cook. He first heard the Gospel three years ago from our evangelist. At first he was afraid to go near the "Jesus Hall," for fear they would give him something deadly to eat. Finally he plucked up courage and went to hear for himself what this new doctrine was. He obtained some Christian books, and after reading them, began to attend the meetings. Persecution followed, his father being especially violent, and he suffered both beating and cursing



THE LATE MR. E. SAVAGE, HAMILTON, ONT.
Member of the General Council.

for listening to the Gospel. But all this did not keep him back, for his interest grew and he frequently walked to our station at Anren, where there were Missionaries who could teach him more about Jesus. The father is engaged in making various articles which are used in idolatrous worship, and the young convert soon saw that this was wrong, and left his home to seek some other employment. He stayed a short time at Anren and then came to Peh-kan as cook. His name is Huang but on believing on the Lord he took to himself a new name, "Ai-tao," meaning "a lover of the doctrine." He is a real student of the Word and knows his Bible better than many who are far older in Christian life and experience."

Nan-ch'ang Fu.—Rev. J. H. Hunnex has secured a very good, convenient and desirable locality just outside the South Gate, land on which to build premises. The officials in this city have proved very anti-missionary, and, in the necessary negotiations, put every obstacle in the way of Mr. Hunnex renting or buying property. Already he finds many interested in the Gospel.

KAN-SUH.

Liang-cheo.—Mr. Hunter, writing on April 26, mentioned that he had recently paid a visit to Kan-cheo, where the Romanists have laboured for many years, and have now large foreign buildings. He remained there several days, and sold quite a number of Gospels and a few New Testaments to Romanists and others.

SHEN-SI.

Si-an.—The following lines, the last written by Mr. Henriksen to Mr. Stevenson, will be read with sad interest: "Another month has passed by, blessed be the Lord, praise His Name! On Monday, the 25th of April, we had the joy again to baptize five men here; so the little church is growing. Of these five, one was from the city and the other four from the country—two from Tong-hsiang and two from Ki-hsiang."

Mrs. Henriksen writes: "My dear husband began this letter to you in the morning and in the evening he became ill with typhus fever. After ten days, Jesus came and took him to Himself." Those who have been praying for our bereaved sister will rejoice to learn that she has been sustained by divine grace in the great sorrow which has come upon her.

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in July:

SHAN-SI,	U-u	8
SHAN-TONG,	Che-foo	3
CHEH-KIANG,	P'ing-iang	32
	Uen-cheo	2
AN-HUEI,	An-k'ing and out-station...	5
	Luh-an	1
	Kuang-teh	1
SHEN-SI,	Si-an	5
	Sang-kia-chuang	2
SI-CH'UAN,	Pao-ning	7
HO-NAN,	T'ai-k'ang	19
	Cheo-kia-k'eo	4
Total		89

BIRTHS.

On April 15, the wife of W. Hagquist, of a daughter.
On April 22, at Uin-ch'eng, the wife of E. Folke, of a daughter, Signe Kristina.
On June 7, at Kuang-uen, the wife of M. Beauchamp, of a son.
On June 16, at Che-foo, the wife of Ebe. Murray, of a son, Colin Theodore.
On June 16, at Che-foo, the wife of F. McCarthy, of a son.
On July 8, at U-hu, the wife of W. Westwood, of a son, Ernest William.

DEPARTURES.

On June 6, Misses R. Basnett and A. Slater, for England.

Editorial Notes.

Monthly Text: "*Woe is unto me, if I preach not the Gospel!*" 1 Cor. 9: 16.

THOSE desirous of knowing what missionary literature we have for sale, will find a special notice of our publications in this paper upon the inside page of the front cover. We can assure our friends that any book there advertized is worth much more than the price asked for it, and that for personal reading or for distribution, the literature described is unusually valuable. We would call special attention to the booklets which we have recently added to our stock, such as Mr. Taylor's "Ribband of Blue" and "Consecration and Service," both of which are uniform with his previous book, "Union and Communion." We would also call attention to the paper covered tracts now on hand, such as "Yang Ts'uen-ling," "Saved at Eighty-six," "Thrice Bought," etc., all of which are well suited for general distribution where one is seeking to interest others in the Lord's work in China. Any of the books or tracts advertized may be ordered from the Mission Offices at Toronto.

After two months of fellowship and service with us, our dear friends, Mr. and Mrs. J. N. Hayward, and Mr. and Mrs. M. Hardman, who, with their children, had come to us from England, went on their way toward China, leaving Toronto upon August 15th, and Tacoma upon August 21st. The days of their sojourn here were indeed full of refreshment to us, and we were sorry to see our friends go forth from us. As Mr. Hayward is connected with the Treasurer's Department of the Mission at Shanghai, and Mr. Hardman with the Business Department there, their visit was of great practical benefit to us, for we were able to review our work here in the light of the information they had to give us, and to make a number of changes which we trust look toward the perfecting of our service. We are glad to add that we have received word that the steamer "Victoria," upon which our friends sailed, arrived at Yokohama upon the 7th, and we trust that the party is now safely in China.

There went forth with the above mentioned party, two new workers for China, Miss Lillian Cobb, of Scranton, Penn., and Miss Minnie Thomas of Toronto, Ont. Miss Cobb had already served at Shanghai for several years in connection with the Woman's Union Missionary Society of New York City, but becoming engaged to Mr. H. S. Ferguson of our Mission, left her previous service to join ours. It is expected that she will be married upon her arrival at Shanghai, and go at once with her husband to her new home at Cheng-iang-kuan, in the Province of An-huei. Miss Thomas goes out under somewhat special arrangements, and will ultimately be settled probably at Shanghai. We bespeak for these friends earnest prayers, and to aid in this, we present their photographs upon page 115.

We were favoured, in the month of August, by a visit from the Rev. Barelay Buxton, of the Church Missionary Society, together with his wife and children. These friends were returning from Japan, where they have laboured for several years, to their home in England

for furlough, and stopped with us for a few days en route. As they were to be with us over a Lord's day, meetings were arranged for Mr. Buxton at St. Paul's Church, and at the Church of the Redeemer, and our esteemed brother gave two powerful addresses upon the surrendered life in the morning and evening of that day at those places. We counted it a great privilege to have this family in our Home, for few persons are being more widely used for the raising of the standard of spiritual living among the Missionaries and native Christians in Japan than they. May the blessing of the Lord be ever upon them!

Our readers will be glad to know that three young men have offered to us and have been accepted by us for the Forward Movement in the Province of Kiang-si. Those who have read Mr. Taylor's letters in previous numbers of this paper know that we are asking God for twenty young men who shall be willing to go out for evangelistic work in the Province mentioned, with the purpose of remaining unmarried for at least five years and of giving themselves up in an active itinerant service, along with native Evangelists, to the preaching of the Gospel through the districts where Christ has not been named. The three friends who have been accepted, together with three others who have been accepted in England for a like purpose, form the first of the twenty men asked for, and if finally they shall be permitted to serve in Kiang-si they will be the means no doubt in God's hands of bringing the glad tidings to a multitude who know it not. What a privilege is thus granted to these six witnesses for Christ. And what a privilege is now open for the remaining fourteen of this chosen band! Who, then, is willing in this the day of God's power? We trust that speedily the remainder of men needed will answer to the Lord who calls and who will reward: "Here am I; send me!"

Since our General Council was formed its membership has been kept almost intact. Soon after its organization, Mr. William Gooderham was removed from our numbers by death; but from that time on until the present each life has been spared to us. The news has reached us, however, that this blessed record has been broken, for our beloved brother, Mr. Edmund Savage, of Hamilton, Ont., has passed away. Mr. Savage had been weak in body for some time, and had lately been through a severe illness. Within a few days he had come to Toronto to see what a change might do for him. But it was not the will of the Lord that he should linger longer, and on the afternoon of His own day—upon Sunday, the 11th—he fell on sleep and was gathered home. We mourn his loss. He was a beloved friend, a true and intelligent counsellor, and a man great in compassion for China and in prayer for its people. Mr. Savage was buried at Hamilton on Wednesday, the 14th. We print the picture of our brother upon the preceding page. May the God of all grace and comfort sustain the widow and members of the family who are left to mourn.

Freight Shipments.

From Canada.

Any of our friends in Canada who desire to send goods of any kind to members of the Mission in China, should correspond with us at once, as we are now preparing to make a freight shipment. The shipment will be made toward the middle of October, and will be the last one by which parcels containing articles intended for Christmas presents can be forwarded. In writing us a full description of goods should be given, and the probable size and weight of box. Instructions will be furnished if needed concerning the packing of boxes. It is particularly requested that no boxes be sent us without first conferring with us.

From the United States.

All our friends in the States who wish in the near future to forward goods to members of the Mission in China, are asked to write us at once, as we purpose making a special shipment of American boxes by the middle of October. Particular attention should be given by our friends in the States to the matter of corresponding with us, as the mistake has been made several times by persons living there of sending to Canada boxes intended for China, and causing thus much confusion and loss of time through getting boxes into the Customs. Will friends, therefore, kindly make sure not to ship any boxes until they have written to us and have received full instructions from us as to when and where the packages are to be sent.

CHINA'S MILLIONS

Intercessory Prayer.

BY REV. F. A. STEVEN.



RITING by inspiration in Heb. 7:25, the Apostle Paul tells us concerning the unseen life of our Lord Jesus in heaven, that it is a life of intercession. He who died to purchase us now lives to pray for us. We are told, moreover, that His power "to save to the uttermost them that come unto God by Him," is consequent upon the fact that "He ever liveth to make intercession for them."

In His infinite grace, the Lord has said to us, "As My Father hath sent Me, so send I you," and this surely means

that—short of the unique work of substitution—our life service is to bear the same character, be actuated by the same motives, and sustained by the same power as was His.

During His earth-life our Lord spent much time in communion with His Father, and, from His recorded prayers, we are at liberty to conclude that

INTERCESSION ON BEHALF OF HIS FOLLOWERS,

and even on behalf of those who denied His claims, occupied a very large place in His hours of prayer.

When Jesus revealed to Peter the malignant purpose of the Devil, in the words "Satan hath desired to have thee that he may sift thee as wheat," He added "but I have prayed for thee that thy faith fail not." In this passage we see all the force and subtlety of the Evil One met and overcome by the power of God, through the Saviour's intercession; and we are glad to believe that when temptation presses hard upon us, the same Saviour who concerned Himself about Peter is obtaining strength and deliverance for us through His prayers to the Father on our behalf.

What a wonderful prayer for His people is that which we have in the seventeenth of John! The Lord speaks of His having guarded His disciples whilst He was with them in the world, and prays that, when He leaves them, the Father Himself will guard them from the Evil One. He declares that they—linked with Him in nature, by the new birth—"are not of the world," even as He is "not of the world," and He prays that they may be sanctified through the truth. In the 20th verse the Lord expressly includes in the scope of His prayer all those who in the future should believe in Him, through the preaching of His disciples; and then He prays for their unity after the pattern of the Divine unity. The closing petition is perhaps

THE CROWN OF THE PRAYER—

"Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory."

If our hearts are filled with joy and rest when we think of the watchful and sympathetic intercession of our Lord Jesus on our behalf, we should no less rejoice in the privilege, whilst we acknowledge the duty, of entering into practical and daily fellowship with Him in this necessary service on behalf of others.

If they are to be powerful for God among the heathen, the Missionaries and the native Christians, as a body and as individuals, must be empowered by God, in answer to the constant and expectant prayers of their brethren in Christian lands.

We recognize, in some degree, their need and our responsibility in the matter of money; but do we understand that their need is deeper, and our responsibility more universal, in the matter of intercession? It is not in the power of every believer to give much money for the service of God among the heathen, and it is not possible for every person to go in person with the Gospel message; but the ability to pray, and by prayer to bring about results in lands that we have never seen, is part of the birthright of every child of God.

Perhaps we have become familiar with the thought that the Missionaries need our prayers, and are counting upon them in their work; but, nevertheless, we are liable to become so engrossed in our own direct service for God at home, that we forget to pray much for them. This would not be so if we realized that the duty of carrying the Gospel to the heathen rests upon us as truly as upon them, and that we owe them a debt of gratitude for going forth as our representatives, to do the harder part of our joint service.

The work of rescuing the occupants of a boat which has been overturned in the surf, depends upon

THE FIRMNESS AND FIDELITY OF ALL

the linked hands in the chain of rescuers, those at the shore end being quite as necessary as those who go down into the raging waves and actually lay hold on the drowning men and women. It is just the same with work for God among the heathen; the work of rescuing men and women from the power of the Devil in China and other lands is our work and the work of the Missionaries jointly, and not separately. Their interests are our interests; their success is our success; and if we fail in the ministry of prayer, the work that falls short of full success is our work as well as theirs.

It is a solemn thought, that perhaps some heathen in China have been less touched by the Gospel than they might have been, or that some Missionary or native Christian has been less strong to resist temptation or to work for the Lord than he might have been because we failed in the ministry of intercession on his behalf.

On the other hand it is a very blessed thought that the success which has attended the labours of some Missionary for whom we have prayed, or the bright and trustful spirit which are seen in his or her letters home, are, in part, the direct result of our prayers.

"And as the blood gives the right, the Spirit gives the power, and fits for believing intercession. He breathes into us the priestly spirit—burning love for God's honour and the saving of souls. He makes us so one with Jesus, that prayer in His Name is a reality. He strengthens us to believing, importunate prayer. The more the Christian is truly filled with the Spirit of Christ, the more spontaneous will be his giving himself up to the life of priestly intercession. Beloved fellow Christians! God needs, greatly needs, priests who can draw near to Him, who live in His presence, and by their intercession draw down the blessings of His grace on others; and the world needs, greatly needs, priests who will bear the burden of the perishing ones, and intercede on their behalf."—Rev. A. Murray.

The Morning Watch.

BY FRANCES RIDLEY HAVERGAL.

"What! could ye not watch with Me one hour?"

AN echo of this utterance of pathetic surprise, this wonderfully gentle reproof, seems to float around a matter of daily experience, and, with too many, of daily faithlessness. Our Divine Master has called us to no Gethsemane-watch of strange and mysterious darkness. It is while the brightness of day is breaking—perhaps even long after it has broken—that His call to communion with Himself reaches our not always willing ear, "Come with Me!" (Cant. 4:8). And the drowsy reply too often is, "Presently, Lord! not just this minute!"

And then, after "yet a little sleep, a little slumber, a little folding of the hands to sleep," the precious hour is past which "might have been" so full of blessing.

"What! could ye not watch with Me one hour?"

What is the practical answer of very many of His disciples?

"Oh, yes! very easily and readily, when the 'one hour' is at night, and we do not feel particularly inclined to go to bed, especially if we have a nice fire to 'watch' by. But oh, no! if the 'one hour' involves getting up at seven instead of eight, especially on a cold and gloomy morning. That is a very different matter!"

Were the question asked, "What one thing do you suppose has most hindered the largest number of Christians this day and this year in their spiritual life and growth?" I should reply unhesitatingly. "Probably the temptation not to rise in time to put on their armour as well as their dress before breakfast."

A MERE TEN MINUTES—

is that enough preparation for our warfare and provision for our wants; for spreading all our needs and difficulties before the Lord; for telling Jesus all that is in our hearts; for bringing before Him all the details of our work; for searching to know His mind and His will; for storing His word in our hearts; for replenishing our seed baskets, that we may have something to sow, and getting Him to sharpen our sickles that we may reap; for confession and supplication and intercession, and, above all, for praise?

Ten minutes or a quarter of an hour! Is that enough for the many things which He has to say unto us? for the quiet teachings of His Spirit, for the dawning of His light on the dark sayings of old, and the flashing of His glory and power on the words which are spirit and life? Is that enough to spend in converse with the Friend of friends? Does this look as if we really cared very much about Him? Even if it were enough for our small, cool affection, is it enough, think you, for His great love? enough to satisfy the Heart that is waiting to commune with ours? He loves us so much that He will have us with Him for ever, and we love Him so little that we did not care to turn out of bed this morning in time to have even half-an-hour of real intercourse with Him. For it would have been "with Him." There was no doubt about His being at the tryst. He slumbered not; "He faileth not"—but we failed.

WHAT HAVE WE MISSED THIS MORNING!

How do we know what He may have had to say to us! What have we missed all the mornings of this past year!

"But it comes to the same thing if I go upstairs after breakfast!" Does it "come to the same thing"? You know perfectly, and by repeated experience, that it does not. Letters and newspapers have come, you stay to read them, you must just see what So and so says, and what the telegrams are; and then you must just attend to sundry little duties, and then somebody wants you, and then you really ought to go out, and so perhaps you never "go upstairs" at all. Or, if you do, perhaps your room is not "done," or you are interrupted, or called down. Satan is astonishingly ingenious in defeating these good after-breakfast intentions. And yet these external devices are not his strongest. Suppose you do get away after breakfast without external hindrance or interruption, he has other moves to make. Do you not find that the "things which are seen" have got the start of the "things which are not seen"? not necessarily sinful things,

but simply the "other things entering in" which are not the things which are Jesus Christ's," yet they choke the word, and hinder prayer.

YOU HAVE AN UNSETTLED FEELING;

you do not feel sure you will not be wanted or interrupted; it is an effort—pretty often an unsuccessful one—to forget the news, public or private, which has come by post; bits of breakfast-table talk come back to mind; voices or sounds in the now stirring household distract you; you ought, you know you ought, to be doing something else at that hour, unless, indeed, you are a drone in the home-live, or wilfully "out of work" as to the Lord's vineyard. And so it does not "come to the same thing" at all, but you go forth ungirded to the race, unarmed to the warfare. What marvel if faintness and failure are the order of the day!

I suppose there is not one of us who has not made "good resolutions" about this, and—broken them. And this is not very surprising, considering that "good resolutions" are never mentioned in the Bible as any item of armour or weapons for "the good fight of faith." So let us try something better.

First, Purpose. This is what we want; neither languid and lazy wishing, nor fitful and impulsive resolving, but calm and humble and steady purpose, like David's (Psalm 17:3), Daniel's (Dan. 1:8), and St. Paul's (2 Tim. 3:10). Without purpose, even prayer is paralyzed, and answer prevented. Now, have we any purpose in this matter? In other words, do we really mean to do what we say we wish to do? If not, let us ask at once that the grace of purpose may be wrought in us by the Spirit of all grace.

Secondly, Prayer. Having purposed by His grace, let us ask that our purpose may, also by His grace, be carried into effect. It will not do merely to lament and pray vaguely about it. To-morrow morning will not do, the thing must be done to-night. To-night, then, tell the gracious Master all about it, tell Him of the past disloyalty and sin in this matter, so that you may go to the coming battle strong in the strength of His pardoning love and His cleansing blood, and His tenderly powerful "Go, and sin no more." Do not make a good resolution about all the mornings of your life—His way is "morning by morning" (Isaiah 50:4), and His way is best. Ask Him to give you the grace of energy for this one coming morning, if you are spared to see it. Ask Him to give you a holy night, that you may remember Him upon your bed, and that even the half-conscious moments may be full of Him. Ask Him that when you awake you may be "still with Him," and that He would then enable you unreluctantly to rise, eager and glad to watch with Him "one hour," uninterrupted and quiet, "alone with Jesus."

Even Prayer and Purpose may be neutralized by want of—

Thirdly, Self-denying Forethought. We almost make the difficulty for ourselves when we forget that we cannot burn a candle at both ends. If we will sit up at night, of course we make it harder in proportion to get up in the morning.

"I WOULD GIVE ANYTHING

to be able to get this precious 'one hour'!" says a lie-a-bed Christian, or one who really needs a long night's sleep. No! there is one thing you will not give for it, and that is an hour of your pleasant evenings. It is too much to expect you to leave the cozy fireside, or the delightful book, or the lively circle an hour earlier, so that you may go to bed in good time, and be more ready to rise in the morning. No; you could not really be expected to include that in the "anything" you are ready to give for the true "early communion" with your Lord. And yet only try it, and see if the blessing is not a hundredfold more than the little sacrifice.

Perhaps we hardly need say that the habit of reading any ordinary book after we go upstairs, "only just a few pages, you know," is simply fatal to the sweet and sacred "one hour," whether that night or next morning. Oh, let your own room at any rate be sacred to the

One Blessed Guest! Do not keep Him waiting, because you "wanted just to finish a chapter" of any book but His own. Finishing one chapter too often leads to beginning another, and to filling the mind with "other things." And then, "Dear me, I had no idea it was so late!" And, all the while, the King was waiting! What wonder that you find the audience chamber closed, when you at last put down your book!

Will not this be enough? Not quite. Not even Purpose and Prayer and Self-Denying Forethought are enough without

Fourthly, Trust. Here is the joint in the harness, the breaking down point. Praying, and not trusting Him to answer; putting on other pieces of armour, and not covering them all with the shield of faith; asking Him to do something for us, and then not entrusting ourselves to Him to have it done for us. Distrusting one's self is one thing; distrusting Jesus is quite another. No matter at all, nay, so much the better, that you feel "I have failed morning after morning; I am at my wits'-end; I cannot summon resolution, when the moment comes, to jump up; it is no use making resolutions, I only break them again and again!" Only, do not stop there. "I can't, but Jesus can!" will settle this, and everything else. "I can't make myself get up, therefore—i.e., Just because I can't—I will put it into my Lord's hands, and trust Him to make me get up. He will undertake for me even in this." One feels humbled and ashamed to be reduced to this, and rightly enough: it proves how despicably weak we are. The apparent smallness of the trial enhances the greatness of the failure. It adds new force to "Without Me ye can do nothing," when conscience whispers, "Exactly so! nothing! not even get out of bed at the right moment!"

But it is when we have come to this point, and see that all the strength of ourselves and our resolutions is utter weakness, that we see there is nothing for it but to say, "Jesus, I will trust Thee!" Say that to Him to-night with reference to this often lost battle.

Trust, simply and really trust, Him to win it for you, and you will see that

HE WILL NOT DISAPPOINT YOUR TRUST.

He never does! The secret of success is trust in Him who "faileth not," and learning this secret in this one thing, may and should lead you to trust, and therefore to succeed, in many another battle. For—

"From victory to victory
His army shall be led."

But, what about His suffering ones, His physically weak ones, who cannot or must not rise early? How glad we are that the true reason or motive is "opened unto the eyes of Him with whom we have to do," the High Priest who is "touched with the feeling of our infirmities!" He knows these cases, and, "in some way or other the Lord will provide"; His grace will be sufficient, and that which is spiritual loss if arising from our own indolence, will be turned into spiritual gain if arising from His accepted chastening. I think our dear Master will see to it that these shall not be losers; He will give opportunity, and grace to take it; He can even give quietness and communion amid the mid-day surroundings. Still, unquestionably, special watchfulness and special grace are needed, when, through ill-health, the usual early hour cannot be secured.

The time past of our lives may surely suffice us for the neglect of this entirely personal and entirely precious privilege. We have suffered loss enough; shall we not henceforth, "from this time," seek the gain, the spiritual wealth which this "one hour" will assuredly bring?

When we are "called" to-morrow morning, let it remind us of her who "called Mary her sister, saying, The Master is come, and calleth for thee." For He will certainly be there, waiting for us. What will you do? We know what Mary did. "As soon as she heard that, she arose quickly, and came unto Him."

A Brand from the Fire.

BY MR. W. D. RUDLAND, T'AI-CHEO.

SING LAO-SI, the subject of this sketch, is a joiner, one of the best workmen in the city. He has been known to the writer for fifteen years, and has frequently done work for us; in fact, when we wanted anything well done we sent for him. One look at his face told you that he was an opium smoker, and another look at his rags told the same tale. His earnings had to go for the deadly drug; food and clothing were a secondary consideration.

When our new Girls' School was being built, he was engaged to make the doors and windows, as we wanted the work done well. But like all opium smokers, he came late in the morning, was

GONE A LONG TIME TO DINNER,

and was very slow at work. So much was this the case that we began to think of getting another man. When our cook, a Christian, who had been with us nearly twenty years, heard of it, he did not like the idea, and told me that Sing Lao-si said he would gladly break off the opium if he could, and he believed that he was sincere.

His difficulty was how to do this while he kept at his work. He was too poor to give up work while he was being cured, or to pay for medicine. We never give it to opium smokers, as many of them would just take the medicine instead of the opium as long as they could get it for nothing, and afterwards go back to the opium; we, therefore, attempt to cure only those who come into the hospital.

But the cook was equal to the difficulty, and made his proposition. This was, that Sing Lao-si should live on the premises, not going home until he was cured; that our native doctor, Liu Sien-seng, should give him the needed medicine daily, and attend to any ailment that might arise from leaving off the drug. He did so, and at the end of three weeks was pronounced by the doctor cured.

The change in his appearance had already begun, and on his return home his relatives noticed it, saying how much better he was looking. Having been set free from such a bondage, his gratitude soon shewed itself by the work he did.

He was very regular and attentive at the Sunday services, and his conversion was made a subject of prayer. The cook and doctor who had taken such an interest in him from the first were very hopeful, and it was not long before we had the joy of seeing him confess Christ in baptism.

MR. SING'S SINCERITY WAS SOON TESTED.

A new temple was being built, and being a good workman they wanted him to go and do the fine work for it. This he declined, saying, that having done with idols himself, he could not help in building a temple for other people to worship in. They offered him more money than we were giving him, but they could not persuade him to go.

Not only was a change seen in his work, but also in his personal appearance. He began to be ashamed of his rags. This is

one of the strongest evidences of being cured, for an opium smoker knows no shame; he is not ashamed to lie and steal, or even to sell his wife and children.

First, the rags were covered with a better outer garment; but they soon all disappeared, being replaced by new clothes, so that he was a changed man inside and out. No one would think he was the same man, for he looks at least ten years younger than he did.

For nearly two years he has been working for us. He made the school furniture; the doors and windows for the Wong-ngan chapel; and when we left for home he was going to do the same for the new chapel in course of construction at He-meng, one of our out-stations.

Not only was he an opium smoker, but also an

INVETERATE TOBACCO SMOKER,

but soon after his conversion I remarked that I had not seen him smoking lately, and asked him where his pipe was. With a beaming face he looked up at me and said, "the Lord enabled me to give up opium, and tobacco was a small thing after that, so I have given that up also." What an example to many professing Christians who cannot give up their pipe.

He has a brother an opium smoker, and when we left he had expressed a wish to be cured. I trust that he, too, may not only be set free from the curse of opium, but also from the slavery of Satan. "He is able."

A Tour Through Kan-suh and Shen-si.

MR. T. E. S. BOTHAM, Missionary Superintendent of North Shen-si, has been making a tour of that province and also of Kan-suh. He was travelling three months, during which time he covered a distance of 4,890 li (1,630 miles) and visited 20 Mission stations. The following are a few of the incidents of his eventful journey:

From Lan-cheo, our starting point, we—i.e., myself and a native—travelled to Ts'in-cheo, a distance of 240 miles. We were eight travelling days and one Sunday on the road.

With the exception of one or two well-watered valleys, the whole district we passed through looks very dreary—bare, brown hills and dusty roads, with few trees and few people. I spent a little while in T'a-sin-in, where there is a Christian family named "Shen." Their home looks very bright compared with the heathen homes around. Mr. Shen

DOES NOT HIDE HIS LIGHT,

and though there is much persecution, several people are interested in the Gospel, and one at least, a Mr. Song, is, I think, really a believer.

I spent Saturday and Sunday in Ts'in-cheo. There are many open doors for the Gospel in the neighbouring villages, though the people of the city itself seem quite as opposed to the Glad Tidings as ever. The Church members are brighter than I have ever seen them. Quite a number of the native Christians are always ready to testify for the Lord, and several are well taught in the Scriptures.

The Misses Garland have been much used of God in building up some of the older Christians, and helping them out into work for the Lord.

The Romanists have been making a determined attack on the Church here, but so far have failed to lead any of the Christians or enquirers from the "simplicity that is in Christ."

On Monday I went to Fu-hsiang and found Mr. and Mrs. T. A. S. Robinson living in an inn. I spent a very busy day with them among the people. The Spirit of the Lord is surely working in this place.

MANY ARE EARNESTLY ENQUIRING

about the Gospel, both in the city and surrounding villages. I returned with Mr. and Mrs. Robinson to T'sin-cheo for Saturday and Sunday, and had a happy time of fellowship and prayer with the friends there.

The next day we started for Feng-tsiang in Shen-si. Owing to rough weather among the mountains, we were eight days in reaching our destination. Notwithstanding the snow and bad roads, I greatly enjoyed this part of the journey. The "Kuan" mountains were delightful, with their abundance of animal and vegetable life. I met numbers of people I knew, and had many short Gospel talks. On my arrival I found Mr. and Mrs. C. H. Stevens and their fellow-workers very busy. There are a few hopeful enquirers in the adjacent villages, and the people readily listen to the Message of Salvation.

From Feng-tsiang I went to Han-chong. The road runs through the mountains nearly the whole way, and is rough and stony; but there are good inns and good food, pretty scenery, and numbers of people to preach Christ to. I spent three very enjoyable weeks in the Han-chong district. There have been many difficulties in the work, and some sad cases of backsliding; but there are several well-established churches, nearly all of which seem growing in grace and in numbers.

My next visit was to Ch'eng-ku. What I saw of

THE WORK THERE WAS VERY CHEERING.

The Sunday congregations were good, and the people entered heartily into the services. There is preaching in the street chapel daily, and several of the native helpers can preach Christ very clearly.

Iang-hsien was our next stopping place. Here Miss Coleman is in charge. She has a busy little household, the members of which make it their sole business to tell of the Lord Jesus. During my visit she arranged for some extra preaching in the street chapel. The number of Christians is not large, but they are all very true-hearted.

On leaving Iang-hsien, I travelled 70 li (23 miles) to Sang-yuen-p'u, a flourishing out-station of Si-hsiang Hsien. Here I found a self-supporting and self-propagating little church of about twenty members. Over a dozen of them came together the evening I was there. The rapidity with which they found the texts I quoted showed that they knew their Bibles.

At Si-hsiang, the next place I visited, Miss Harrison is stationed. She has gathered around her a number of very happy-looking native Christians, well-read in the Word, full of power in prayer, and zealous in preaching Jesus. Some of them have been

MUCH USED OF GOD

in carrying the Gospel to the neighbouring villages and market towns. Miss Harrison, who spends much of her time itinerating, has been greatly encouraged by seeing fruit in many places visited.

At Mei-hsien, I learned that owing to recent persecution there is a falling off in the number of enquirers. Several of the Christians are very bright, but one or two have grown cold.

Mr. Lagerquist, of Cheo-chih, accompanied me to Sang-kri-chuang, where Mr. and Mrs. Beckman are stationed. The people of this place are noted pugilists and a most unmannerly set. Several times they have attacked the Mission house, but the Lord has kept our friends in safety. He has also given them to see signs of His power working on the hearts of the people.

After visiting Si-an we (i.e., my native companion and I) turned our faces again towards Kan-suh. We were eighteen days on the road between Si-an and Lan-cheo, reaching home just one day before the Chinese New Year. We had neither accident or trouble on the whole journey, and I am much better in health than when we started. I praise God for His care and for the privilege of meeting so many of His children. I thank my God on every remembrance of some of them.

Strengthening the Weak.

BY MISS L. HASTINGS, KUEI-IANG, KUEI-CHEO.

LAST Friday Mrs. Iang, our Bible-woman; Mr. Ch'eng, our Evangelist, and I returned home from a trip of nineteen days to Tung-cheo, an out-station in connection with our work in Kuei-iang. We had been hoping to pay this visit, because we knew that very little or hardly any work had been done amongst the women. The place had been frequently visited by the gentlemen at different times, and they had preached on the market, but that is of very little benefit to the women. The women in

China do not take the same place as women in the homelands, and the

YOUNGER WOMEN ESPECIALLY

have very little liberty, so we felt we must go. It is seven years since the place was visited by a foreign lady, and no native Christian women have been there. There is a little church of six members, two men and four women. Two of these women are the two men's wives. We heard from visits paid by the gentlemen that these dear Chris-

tians were making no spiritual progress. One of the men, Mr. Mao, who, after he was converted, sought every opportunity to witness for Christ and to extend His kingdom, was now, and had been some time, smoking opium, and so his power for witnessing was gone. He is a weaver and dyer, and on market days used to have tracts and books on his table with his cloth, and induce people who came to buy his cloth to buy his books, but having fallen into sin, his influence has to a great extent gone, but, praise God, I

am happy to say he has returned with us, and is breaking off his opium, and we are praying that he may have grace given him to return and again become an earnest seeker for souls.

T'ung-cheo is a place four days' journey from here, containing about 300 families; in all, about 1,000 souls; a large market is held once in six days. The Bible-woman and I travelled in sedan chairs and the Evangelist walked. It is not on a large road, so in many places it was very awkward to manage the chairs. In many parts the way leads through wild and lonely places, and it is unsafe to walk after dark, as there are leopards and wolves sometimes prowling about. We had fine weather both going and returning, which made the journey more pleasant than it otherwise would have been if rain had fallen. Very little of the country is flat; mostly all the time we were ascending and descending high hills. We always walked up the hills to relieve our chair-bearers, and I think sometimes they lingered behind to give me time to walk a good distance. Each day we had good reason to praise our God for

HIS CONTINUED CARE

of us. Sometimes in the evening after reaching the inn many people would come around us, which gave us a good opportunity for preaching the Gospel. I have found on this visit the people not nearly so curious as the city people. They are so good-natured and willing to do things for you. In several places they have tracts pasted up on their walls, left there by the gentlemen on their visits to and fro. We started on Tuesday, April 5th, arriving on the Friday. Early the fourth day we sent one of our men on before us to tell the friends we were coming, so when we were quite a distance from the place several came out to meet us. They said they had been praying the Lord for us to come to them, and were somewhat disappointed when we told them we could only spend ten days with them. One of the Christian women, Mrs. Mao, half sister of the man who was smoking opium, is a bright Christian, and has been praying very earnestly for her brother. The day after our arrival there who should come along, quite unexpectedly but Loh sien-seng, the Fuh-shan evangelist. He was making a preaching tour, and T'ung-cheo was his last market-place before returning home, so that made ten Christians in number. He stayed until the following Thursday, and each evening we had a good evangelistic service, outsiders being invited. Saturday we visited amongst the people. Sunday morning before rice the Christians met for prayer; twelve o'clock, a Gospel service; afternoon, visitation among the women; evening, Gospel service. Monday we again made visits among the people, and had

GOOD AUDIENCES EVERYWHERE,

and, although I cannot recall any who really came to the Lord to save them, many seemed convinced of the truth we were endeavouring to teach, and we trust that the truths they

heard us preach may not be forgotten, but may bear fruit, although it may be after many days.

One of our special reasons for going was to build up the native Christian women, and I praise the Lord for real evidences of revival among them. Every evening we had a meeting with them, and, although at first they were (two of them) a little indifferent, still soon they were glad to meet, and it was good to hear their voices in prayer. We spoke to them of the importance of meeting together for prayer and of feeding upon the Word of God, but of that they only hear when in meeting with the men, and they

persons from distant and near places. While the evangelists had their table with Testaments and tracts and medicine for breaking off opium, we took stools and sat down. When we had spoken a long time in one place, we would carry a stool to another place, and no matter where we sat down we soon had crowds listening to us.

Mr. Chang, the Christian with whom we were staying, has a sister, a girl about twenty years, who became very interested, and said it was good to believe in Jesus, and we have great hopes of her soon being on the Lord's side. We exhorted her not to delay. She is betrothed to a young man in the place



A CHINESE OFFICIAL.

cannot read for themselves. I think we must try and visit them at regular intervals; but alas! our workers are so few, and there are so many places yet to be visited. We used three days of the ten to visit places a little distance away, and each place we went to there happened to be many visitors from other places who gladly listened to us, many asking questions, and some were deeply interested, and wanted us to stay longer, but time being limited we could but tell them plainly the way of life, and urge them to accept the Saviour. When Tuesday morning came for us to return, one could not but feel sad at leaving these dear women.

These two market days gave us opportunities of preaching and selling books to many

who is not a Christian, and I don't know whether he understands the Gospel or not. I saw him in the crowd on market day listening to our words, and I understand that for several evenings he came and stood outside the door and listened while the Evangelist was preaching; he was ashamed to come in because his betrothed wife was there. Also one poor woman, a widow who earns a little money by weaving, said that she trusted the Lord and prayed to Him. Please pray for the women of T'ung-cheo. The day we left there was much weeping, but we tried to comfort them by promising to come again just as soon as ever it would be possible to do so and so we left them, commending them to the loving care of our Heavenly Father,

who will not break the bruised reed nor quench the smoking flax. These dear Christians, though weak now, may become instruments in His hands to lead many more to the Saviour. On Friday, the 22nd, we reached

home safely, with much thankfulness in our hearts that we are permitted to carry the Gospel message to those who sit in darkness.

Before I close this may I mention that two

young men besides Mr. Mao came along with us and are now on our Compound breaking off opium. May they return with a determination to cast in their lot with God's people.

Some Incidents of the Work at Han-chong.

AN ADDRESS DELIVERED AT THE ANNUAL MEETING IN MELBOURNE BY MISS MARY E. BOOTH.

S EVEN and a half years ago I went to China trusting in these two texts, "Mighty to save," "Able to keep." I am very glad of this opportunity of telling you that I have proved that the Lord Jesus Christ is a mighty Saviour and an able Keeper. I have proved it in my own soul; and I have seen His power manifested in the Chinese.

A JOYFUL OLD CHRISTIAN.

There is an old man, named Wei-lao-han, who was 67 years of age when he first heard the Gospel. At that time he could not read. He had a stall in the streets, and worked as a physician, and learnt to read the characters from every patient who came to him. When I left China that old man could read the whole of the New Testament. So we must not limit the Lord's power, even in learning.

This man seemed to be a living monument of the Lord's grace. He lived out that text—"Rejoice in the Lord alway." He was a rejoicing Christian. About two years ago I went down to see him, and I noticed one of his eyes closed. He said, "The sight is entirely gone; but, praise God, I have the other eye." He did not begin to grumble, and to say the Lord was dealing hardly with him, or punishing him for some sin, but rejoiced in all that the Lord saw fit to send him. This man has been the means of leading many of his fellow creatures to a knowledge of the Lord Jesus Christ; and it was quite a sight on the first Sunday in every month to see him coming to worship. He always had a number of followers. He usually went round to his interested friends, and said, "My friends, this is the day when we show forth the Lord's death till He come. Get up, and let us go to the city."

It was a pleasant sight to see him come into the chapel. He had a joyous look, showing that the Lord was his strength. His salutation was, "Have you peace in your hearts, brethren and sisters?" and they would say, "We have peace." Then, to the unconverted he would turn, saying, "Repent quickly, for the Kingdom of Heaven is at hand." When asked, "How is your business?" he would say, "The Lord is very good. He gives me two measures of rice every day, and four on Saturdays, because I close my stall on Saturdays, and keep it closed throughout Sundays."

A fortnight before I went away from Han-chong I took him a present—an easy chair—quite a luxury in China. When I got to his hut I called out, "Wei-lao-han! Miss Booth has come." Then I heard his voice, and soon saw him coming out of his very dark little room; and I noticed both his eyes were closed. He said, "The sight has completely gone; but, praise the Lord, the eyes of my heart can see." Is not this an evidence that the Lord is able to keep His people rejoicing in all circumstances? I believe that it is the will of the Lord Jesus Christ that His people should be full of joy. If our hearts are full of joy, it will show out in the face.

LITTLE "SILVER FLOWER."

I want to tell you of a journey Miss Goold and I took last year to Si-an Plain. Our idea was to go into the market places, so that many people in each place could hear the Gospel. We preach to the women and not to the men; but if men are there listening we let them stay. We arrived at a large walled city (Lu-pa), five days' journey from Han-chong. Miss Goold had sprained her foot and could not come into the city with me. On the Sunday morning I went to view the land and, as it were, to advertize myself. You are not long before you get an audience in China.

I received many invitations to the houses; and as I was returning to the inn a little girl came up in a very friendly way and took me by the hand, which is quite an usual thing for a Chinese child to do to a stranger until they get to know us. I said to her, "Do you

know me?" She said, "No; but I know what you have come for. You have come to tell us about the heavenly Ruler's Son, who came down from heaven and died on the cross for all men, and died for me; and I believe and love this Lord Jesus." (There are no Missionaries in this large city. A Missionary has never lived there, but some have passed through and stayed all night.) I asked her how she came to know this truth? The child said, "Last year a lady came through this city and stayed at the same inn where you are staying, and she said the idols could not save me, but Jesus could; and I believed on this Lord Jesus. When I got home my father said to me, 'Silver Flower, light the incense.' I said, 'No; I believe in the true God. The true God will be displeased.'" Her father said, "Do it at once!" She said, "I cannot do it, father." He said, "If you do not light it I will beat you." We who have been in China know how the Chinese beat their children. She says her father beat her for three consecutive nights, but still she kept firm to her resolve.

When we got back to the inn the room was filled with women. Miss Goold being tired, I continued the Story of the Cross. One woman said to me, "How do you worship the Lord Jesus?" Before I had time to answer, this little girl said, "Constantly think of Him." Was not this a splendid definition of worship? If we are very fond of a person, that person is constantly in our thoughts. This little girl then turned to an idol at the other end of the room and said, "Look at that idol! It has eyes, but cannot see; a mouth it has, but cannot speak. It has a nose, but cannot smell. What is the use of worshipping a thing like that? If I hit it, it would not know; if it fell it would crumble, and there's an end of it!"

That little girl could not remember the name of the lady who told her about the Lord Jesus; but her Master knows. I mention this incident to encourage those who sow beside all waters. This little girl is in that far off city, without anyone to help her to know more of Him whom she loves. I should so value your prayers for little "Silver Flower."

Some people say, "Why do you go and waste your life in China among the Chinese? They are most ungrateful." Now I want to contradict that statement.

THEY ARE NOT UNGRATEFUL.

On that same journey we could not obtain sedan-chairs or proper riding-horses, and we had to have our boxes packed on mules and our beds placed in the centre. We had no bridles, but had to hold on with all our might to our boxes. The mule I was riding was rather nervous, and a sedan-chair was coming up the opposite way as we went down the road. It was carried by three men; a Chinese gentleman was inside. One of the chair-bearers moved his hand, and the mule swerved and threw me on to my head into a pond of water. The Chinese gentleman said, "It is a small matter; pass on quickly." But a poor man came to my assistance and picked me up (I was unconscious at the time); and after a while Miss Goold, who had not known what had happened, came to me and found my head was bleeding very much. This poor man helped to tie up my head; and after I had regained consciousness, said to me, "Do you think you could ride my little animal?" I said, "I think I can." He set me on it, and said to a man standing by, "I will give you two cash if you will lead this lady to that inn." I was led there, and they laid me on a brick bed, and gave me medicine. I rested about three hours. We had about a mile to go before we reached the large inn in which we hoped to spend Sunday, and the poor man said, "Do you think you can ride three li (one mile) to the large inn?" And I did. He stayed at the inn three days, at a very great loss to himself, simply because I could not get a proper riding

horse, and he had to wait for his animal. Do you not think that was a case of the literal carrying out of the Good Samaritan?

The Chinese are not ungrateful. I have received the greatest of kindness from them. I have been in their land seven years. I have travelled thousands of miles by myself, and have not had an insulting word said to me, except the ordinary "foreign devil," to which we become accustomed.

I want to tell you of another fact about a woman at a station just ten miles from Han-chong. This woman was the wife of a teacher. She heard the Gospel, believed it, and was baptized. Her husband came home one day and said, "You must give up eating this foreigners' doctrine, because if you do not, when you die, you will be turned into a pig, a donkey, or monkey, or something of that kind." She said,

"I WILL NOT GIVE IT UP."

He then tied her hands together and beat her most unmercifully until the blood trickled down her cheek and back, and said, "Will you not give up the foreigners' doctrine?" She said, "No; I cannot give it up. You may kill my body, but you cannot kill my soul." The man threatened to beat her to death, but he could not afford to carry out his threat.

This Christian woman had a little daughter named U-ts'uen (a

"fountain of precious stones"), who was a most intelligent child. She was very fond of repeating hymns. Some time after the little girl became ill and died of a fearful disease within three days. Then the next day the little baby boy died; and so, in four days, the mother lost two of her children. Baby girls are lightly valued in China; but when the love of the Lord Jesus Christ fills the heart of a man or woman it makes them new creatures, for the girls are more cared for and loved when their parents embrace Christianity.

This mother could not endure to see the body wrapped up in an old mat and thrown away, as it is quite common for the heathen to do; she sent and asked for a box from us. The only boxes we had were some kerosene cases. With the aid of a hammer, a saw, a few nails and a chisel, we made a nice little coffin, and when the mother saw it tears of gratitude just trickled down her cheeks, because she knew we had done it. When the neighbours heard the children had died they came and said, "What else can you expect? You are eating the foreigners' doctrine. Two of the children are gone, and the boy is gone. Will you not give it up now?" She said, "No; I love the Lord Jesus far too much to give it up."

I mention these facts to show you that it is no waste to go to China, and also to show you that the Lord Jesus is able to save, and He is able to keep those who trust in Him.

On the Iang-tsi Rapids.

BY MR. C. POLHILL TURNER.

Kia-ting Fu, Si-ch'uan.

AFTER nearly four months' travelling from Shanghai with an occasional break of a week to allow of fresh arrangements for proceeding, etc., we reached this western town of Si-ch'uan at the beginning of the month. On the whole we had to be thankful, the usual rope-breaks, rock-bumps and hair-breadth escapes, encountered on the journey up the Iang-tsi Rapids, being conspicuous by their absence. A nice, roomy boat and pleasant captain added to our comfort. We had what might have proved a dangerous accident the evening before getting into Kia-ting. In the afternoon a much-dreaded rapid, the Tao-si-kuan, had been successfully crossed, and we had been pulled a mile up on the opposite side in the shallow water with a swift current, when suddenly snap went our bamboo rope; immediately we commenced drifting swiftly down stream.

GATHERING IMPETUS EVERY MOMENT.

One of the men jumped overboard and swam to shore with a fresh rope, but failed to find any place to which he might fasten it. Down we rushed right for the Tao-si-kuan with all the men ashore but four. The stream makes for a frowning rock, but just before reaching it turns suddenly in a direction parallel to the rock; our boat was unmanageable, and turning as we rushed down, the captain feared the back part of the boat would bump as we swept past, but to the relief of everybody disaster was averted and we were carried by unharmed, though about five miles of ground was lost by the accident. Arrived at our anchoring-place for the night, we were the unwilling spectators of a grim spectacle on the opposite side of the river. Near the river bank lay three little huts; in front of these, amidst shouts, shrieks and cries, a foul double murder took place, father and son, as we afterwards learned, belonging to one of the cottages, meeting with a cruel death by

beating with bamboos at the hands of a handful of soldiers, two other men receiving serious injury. The alleged reason was that these people had stolen salt from a wrecked junk, salt being a Government monopoly. The evening closed amid the

WAILS OF THE WOMEN.

What a glimpse at poor, dark China! Next day, after travelling a few hours up stream,

couraging condition. At some of the out-stations of the Ch'en-tu Church there have recently taken place more than twenty baptisms. From one of these stations Pen-shan, a young scholar, has been lent to us, partly as teacher and partly as evangelist, amongst the Chinese at Ta-t sien-lu. I should be glad of prayer for this effort and for the evangelist, Mr. Liu.

At a town two days south-east of Kia-ting,



THE LITTLE ORPHAN ROCK, IANG-TSI RIVER

we got out and proceeded to Kia-ting in chairs, arriving that night, as the boat was not to get in until Monday.

Dr. and Mrs. Parry are stationed here, he having oversight of the work in Western Si-ch'uan. This is just now in a very en-

Uin-hsien, a little company of some sixteen men have professed faith in the Saviour, opened a place of worship and desire baptism. Some of them have been prevented from this by the local magistrate, one named Liao lying in prison chained to a table for

some days. Through Dr. Parry's mediation the superior magistrate has put the matter right.

The Province is full of rumors about Russia, France and England. One was that Russia had ordered all Englishmen out of the Province. An occupation by England is talked of, and not altogether objected to; the English are thought to be fair. A double desire, not clearly defined by themselves, seems prevalent in many minds: first, towards the English, to help them in their difficulties and sorrows, and deliver them from the greed of officials; second, towards Christianity and a purer, better life. At one station deputations of influential men from this

place and that, wait upon the foreigner, asking him to open a Gospel hall in their place, often with the hope of securing powerful help for a clan. Great care is needed at the present crisis, lest by too ready entanglement in law cases we move away from our simple position as Missionaries. One thing we must be thankful for, viz., that the literary and well-to-do classes are becoming far more approachable than ever before. Only yesterday the president of a local literary hall was calling to ask Dr. Parry's advice and help. At the next examinations, he said, scholars were to be examined in mathematics and science. They had no books on such subjects, and did not know where to get them;

what could they do? Dr. Parry volunteered to send to Shanghai for a supply if the scholars subscribed for their purchase.

Several things have combined to delay us here longer than we anticipated. We hope to get off very soon now for Ya-cheo, and then Ta-t sien-lu. We have continued good news from Messrs. Soutter and Amundsen at Ta-t sien-lu; both Tibetans and Chinese listen in good numbers. Soon after arrival there I propose going westward with Mr. Soutter to Batang, and perhaps on to Atunza, a Tibetan town in Yun-nan. After Ta-t sien-lu the journey will be practically in Tibetan country.

Two Christian Men of Business.

BY MISS ANNA WOOD, KUANG-FENG.

YOU will be glad to hear of fresh evidences of the Lord's blessing in our midst. We can at last praise God for one shop in all this great city that will close its doors on the Sabbath day. The Lord's ways are wonderful, and we are often led to just wait and pray, not knowing how or where the way for some of our dear Christians is to be opened. We have in our Church a young man who has been a Christian for some years. He has a running sore on one of his legs, which has unfitted him for any heavy work, such as farming, and as his labour is on a farm, he has often had to suffer at the hands of his brothers who are not Christians. They considered him as worthless and burdensome, especially as he would stop work on Sundays in order to attend the services. His home is fifteen li, or five miles away, but he was generally very faithful in his attendance, in

SPITE OF THE PAIN CAUSED

by walking such a distance. Last year we sent him to see a physician, and he was in the hospital for two months. He was rather better when he returned, but, going back to his old work again on the farm, he soon began to run down again. We were much in prayer for him, that the Lord would open his way and give him some lighter work to do. About this time a young man had become much interested in the Gospel, and was coming to the evening meetings, but being employed in a shop he could not come on Sundays. For a little time, all went well, but one day his employer found he was coming here, and complained of his being away in the evenings, and finally forbade his coming. He was beaten and turned out of his position, but this did not shake his faith nor discourage him. He came regularly and we waited on God for him, also encouraging him to fully trust, and the Lord would prove faithful. He is a very quiet fellow, and very eager to learn, and read quite well. The Lord soon opened the way for him, and for the young Christian man, to rent a small shop of two rooms, and start a little business for themselves. We were privileged to help them a little, and when the shop was ready, being newly plastered and cleaned, we went over and had a little meeting and hung up the Ten Commandments. It was an impressive scene, witnessed by many people, crowding the door-way and street. In

speaking of the doorway, the whole front of the shop was removed, as is usual with Chinese shops. The Ten Commandments take the place of the idols and idolatrous scrolls which always hang in every shop and guest hall. These Commandments were written by our teacher, an earnest young Christian, who was also present at the little meeting.

Now, we would ask you to pray for our "two business men," that they may be bright witnesses for the Master—giving just weights and measures, and speaking a word in season and out of season, as the Lord gives them opportunity. Pray that they may be "found faithful" and that the enquirer may soon be filled with the Spirit, and led to unite with the visible body of Christ. We have other shop-keepers, a painter, a tailor, etc., but none have really taken a stand for the Lord yet, though we pray that the time may not be far distant when there shall be many such witnesses. When we go on to the "Big Street," as the main street is called, with its

MASSSES OF BUSY PEOPLE,

we cannot but say, "Who is sufficient for all this? How will they ever be reached?" And yet, from the very heart of that street, we have now two gentlemen, brothers, who are faithfully attending the services, and coming to many of the week-day meetings. One is a teacher and the other is interested in a shop. As both are able to read, they are able of themselves to search and see if these things are true. At one of our prayer meetings the younger one has already opened his lips in prayer, a humble, intelligent prayer, confessing his ignorance in worshipping idols, and praising God that his eyes had at last been opened. Pray that the Spirit may have full possession of them, and that they may be led, at any cost, to take up the cross and follow Jesus. Oh! that they might be used of God to bring light into the intense darkness around them. Chosen vessels to carry the tidings of a Saviour's love and compassion for a dying world. The door is open wide, and souls are perishing for want of the Living Bread. Will you not "come over and help us" to minister to those who are crying to us at our very doors, and let us think, too, of the villages yet untouched! God help us each one to do His will.

Travelling in Si-ch'uan.

BY REV. A. E. EVANS.

WE have had good times at Ch'uh-hsien, preaching in the front shop and on the street. The jealousy of the officials over the Military Examination, which was going on while we were there, prevented us from getting into the city, yet we found as much as we could well do on the premises. Sunday services were specially well attended.

After the usual service for the Christians and household, we had preaching for the outsiders, which was very well listened to. When we left Ch'uh-hsien, Miss Grabowsky accompanied us two days on the road. Our first stay was at Li-tu-ho, a market twenty li distant. A theatrical performance was going on, so that we were no attraction, and

found very little to do. This place is a Roman Catholic stronghold; hence, as we so often find, the people are not inclined to listen to the Gospel.

From Li-tu-ho, we went on thirty li to Lan-ia-ih, a large market with only very poor inn accommodation. Here we had great crowds of people.

Mrs. Evans and Miss Grabowsky had a large room full of women, all the afternoon, and at length had to go out and sit on a wall to get a breath of fresh air, and let the people have a good look at them. I found the inn too narrow, so moved out into the temple court. There we had a large company, and for a while did a brisk trade with books before we could get to preaching. Next morning it was very wet, so we got half a day's rest before going on to Uang-ki-ch'ang, where we had to spend Sunday. Though it was 5 p.m. before we arrived, we had a lot of visitors. Sunday was a busy day. All day long the people kept coming, and we had to entertain them. During the morning we had a good time preaching from pictures and tracts, and again in the evening.

On Monday, we came to Kuan-in-leo, a very large market. It had rained heavily, and the streets were

TOO DIRTY FOR WOMEN TO COME

out, so my wife had a quiet afternoon—only eight women visited her. Liu and I parted company; he took a table in a tea-shop near

by; I got one at the front of the inn. I found the Roman Catholics were accustomed to come here; as usual, therefore, it was difficult to preach. We sold quite a nice lot of books; men kept coming for them right up to our going away.

Next morning we walked forty li to Tai-kia-ch'ang, I think the largest market we had visited yet, and certainly the most disappointing. Like the Athenians, the people ridiculed all we said. We only sold thirty-two cash worth of books—all bought, if I remember rightly, by one or two men. Again I found it was largely owing to Roman Catholic influence.

We moved on to a small market called Kuan-in-t'ang. Here we had a very lively time. No foreigner had been before, nor had any books been sold. We were at work till quite dark. One teacher bought a copy of each kind of our books. The people were very pleasant and attentive. Next morning my wife had a nice time with a small company of women in the landlady's private room. We left rather early, and arrived at

the city of Kuan-an a little after noon. We had a little difficulty in obtaining suitable accommodation, but ultimately we got into a fairly comfortable room at the back of a large inn. We stayed five days, and, with the exception of the day following our arrival, it rained each day of our stay. I was among the men in the shops every day, but was not able to do any street preaching.

OPIUM SMOKING I FOUND VERY GENERAL

Several listened and questioned in an interesting way. I do not think it would be difficult to open a place here for permanent work. Mrs. Evans had groups of women visiting her every afternoon, and the men were so persistent in trying to see and hear the foreign lady that she had to go into a loft and lock the door. After leaving Kuan-an, we found the examinations were over at Shuen-k'ing, so instead of moving slowly, market by market, as we had planned, we decided to go right on, and reach the city as soon as possible. We were both tired, so were pleased at the prospect of getting to a place of rest.

Willing Listeners.

BY MISS M. NILSSON, KIA-TING SI-CH'UAN.

Kia-ting, June 1st, 1898.

WE have had many glorious opportunities to make Jesus known. Several Chinese families invited us to take dinner with them, and there were always numbers of women, who listened attentively to the Gospel story. On Sundays we divided the women and children into three classes before service, and we generally had as many as we could manage.

About three weeks ago Misses Kerr, Kirkwood and I went to visit one of our members in the country. We were most heartily received, and had some time to tell them of Jesus and His saving power. One old lady of over eighty years drew my attention. She seemed anxious to hear, but thought she was

TOO OLD TO REPENT.

Her idea was that she would need a number of years to take this step. She greatly feared death, and would like to live twenty more years. She seemed surprised when I told her that Jesus was able to save her at once. Our time was up for that day, and we had to return, as we had not arranged to stay away for the night. It caused a great stir amongst the women when they heard that we had to go back. We actually had to flee from them, with the promise that we would come back soon and stay over night. Accordingly Miss Kirkwood and I started off for the place last Tuesday. One of the members offered to carry our bedding to the boat, which was some distance from our place. While on board the boat opportunity was given us to make Jesus known to the passengers, so this Christian man became useful in speaking to the men passengers. Our arrival caused great excitement. The people had been waiting and enquiring for us for days. The large room (the middle room of the house) was soon crowded with women, who said they had come to hear the Gospel, so I had to begin immediately. The

SPIRIT OF GOD

was present, so it was easy to speak, and He also inclined the people to hear. When I had finished I asked our host to give them a word. This he did with readiness, and the crowd continued to listen. At last he asked them to retire while we had our dinner and then come back again. This they did with reluctance. At 3 p.m. we had a crowd again, larger than the first one, so Mr. Iang (our host) suggested that they should be seated in the court-yard. A number of

men came, too, and we had them on one side and the women on the other side. While I spoke, the crowd grew larger. Again Mr. Iang confronted the congregation and told them about his former life, how he used once a year to climb the sacred mountain and make vows to the idols. When on his last pilgrim journey he heard that his mother was dead, and that set him thinking, and he came to the conclusion that these idols were no good. It was a joy to hear this brother's testimony, and I trust many were benefitted by hearing him. The young people still came in large groups, so Miss Kirkwood read to them part of the Gospel, telling of Christ's sufferings, and we sang some choruses, which they seemed very pleased with. However, they were not satisfied, and I had to start afresh, but by this time the crowd was too large for one to control, so we divided them up into classes. Miss Kirkwood went to one end of the court, while I remained at the other. Mr. Iang and the man with us also had a class. Thus we continued teaching them till 6 p.m., when they dispersed. Soon afterwards, however, we had a fresh crowd, who begged us to preach because they had not yet heard. Among these people was a very old, grey-bearded gentleman, who asked many questions concerning the doctrine. It was a great joy to tell this venerable man about the Way of Life. He accepted a tract with much pleasure. May the Holy Spirit lead and guide him into all truth. When finished talking to them, another crowd was still waiting, mostly women, with the exception of a few men standing behind me. By this time it was past seven, but

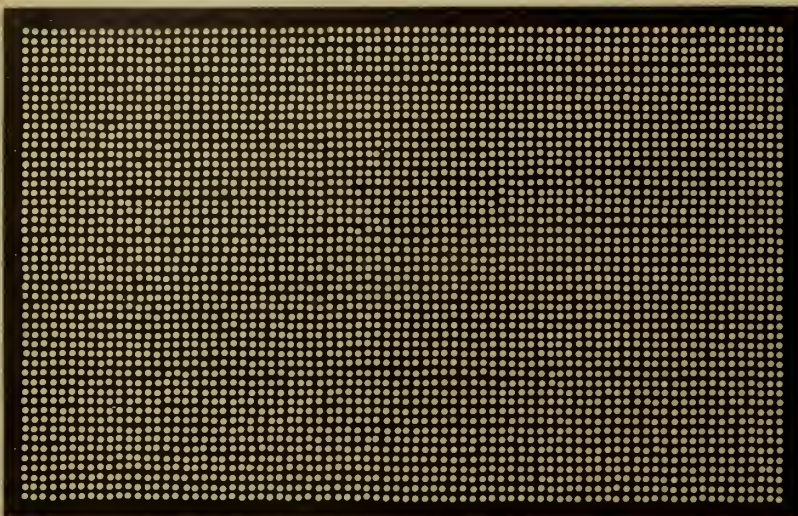
THE MOON AIDED

outwardly by its kind light, while the love of God constrained me within. I felt led to tell them the story of creation, the fall of man, and how God afterwards opened a way of salvation through Jesus. The clouds were now gathering over our heads, and my audience said they had better go home, lest the rain should overtake them. They wanted us to stay with them a few days, but other duties had to be attended to, and so we left them the following day, with grateful hearts for all that the Lord had done for us. May all the outcome of this visit be for praise to His Name. Last week an anti-footbinding society was formed within the church. Twenty signed the pledge and promised to undo their feet and not bind their girls' feet; also to do all they can in exhorting others to do away with this evil custom. For this and for many other tokens of the working of the Spirit, we praise and thank our blessed Lord.

A Word to Christian Medical Men and Students.

WE take it for granted that, as a child of God, you sincerely desire to be led by Him into that path of life where you can be most used for His glory and the good of your fellows.

It may be, indeed, that your choice of the medical profession was made with a view to the opportunities of service for Christ which it affords.



IN UNITED STATES AND CANADA, 4,000 PHYSICIANS TO 2,500,000 PEOPLE.

We are agreed that there is no nobler form of work for God than that of ministering to sick bodies in such a spirit as to bless and save the souls of those under treatment.

The light is most needed in the darkest place. The Gospel messenger is most urgently required where the people know nothing of Christ. The doctor or surgeon is needed most where the sick are most numerous and most helpless.

It is not in Great Britain or other Christian lands, but in heathen countries, and perhaps especially in China, that these conditions of darkness, ignorance and helpless suffering are found in the most appalling degree.

The medical system of China is superstitious in principles, and disgusting in methods, whilst the surgery is always cruel, usually harmful, and often fatal.

The accompanying block contains 4,000 white spots, and represents the number of qualified and registered medical men to every 2,500,000 of the population in the United States and Canada.

In order to represent the proportion in China, we should have to blacken all the spots except one, as in the illustration here given. As one is to 4,000, so is the supply of surgical and medical skill in China to the supply in the United States of America and Canada.

It is surely our duty, if God makes it possible, to expend our time and strength and skill, not only where we are needed, but where we are most needed.

Many cities in China have been opened to the Gospel through the Medical Missionary, and there are yet many more which might be thus entered. In addition to this work, it is no small service for a medical man to be instrumental in preserving the health and lives of his fellow-Missionaries, thus adding to their years of work.



IN CHINA, ONE PHYSICIAN TO 2,500,000 PEOPLE.

In view of these facts, will you allow us to suggest to you the questions: Where am I most urgently needed? Where can my life, and the skill which I have worked hard to acquire, be most profitably applied in God's service?

May our gracious Lord show you clearly what he wants you to do, and give you grace to do it with as little delay as possible.

An Appeal from Chinese Christians.

THE members of the Presbyterian Synod in North China send greetings to the Christian brethren in all lands, and earnestly ask their prayers on behalf of China in her present troubles.

The harmony between China and Western nations is now broken, offences arise on every hand, the important places on the sea-board are now all guarded by Western powers, military operations are stirring up enmity that may at any day result in bloodshed. Whether this is the will of heaven, or whether it comes only from the designs of men, it is impossible to say, but how can we who are citizens of China and members of the Church of Christ look without concern on what is passing? We embrace the opportunity afforded by the meeting of Synod to send a letter to Christians of other nations to ask them to pray for us.

Although of different nationalities, we have all one God, one Spirit, one faith, one baptism, and we are one body in Christ. If one member is wounded the whole body suffers. Moreover, the Missionaries in China are Christian scholars from the West, whose support, together with the means for carrying on their work in schools and hospitals, is raised by contributions from Western lands. When we Chinese have been without bread, Christian people have fed us

with heavenly supplies, when we were without a wedding garment they brought us a robe of righteousness, when we were dead in sin we were begotten again through the word they preached. From all this we assume that as the Western Christians give their money for China, so their minds are directed to China, and that they cannot but be concerned on account of the dangers now besetting the Empire.

The special things for which the Synod asks prayer are the following:—

(1) We ask prayer for the Emperor and his high officers. Desiring to promote Western learning, the Emperor has made new regulations for the purpose. He has also lately sought and examined many new books, of which not a few are of a religious character. These things may possibly prove the beginning of faith, and may bring a blessing to China. Ask God to give the Emperor a clear understanding and a full knowledge of the facts, that he may perceive that the prosperity of the country depends not only on the spread of Western learning and the training of men of ability, but still more on the diffusion of Divine truth and the renovation of men's hearts. So may Sovereign and people, high and low, be all of one mind.

(2) We ask prayer for the literary examiners and for all schools where Western learning is held in esteem. Since the new regulations were promulgated, every province has desired to establish schools for the training of educated men. Already there are a number of prosperous schools of this kind, and we fervently hope that the official examiners, throwing away their old prejudices (i.e., against Western learning), will honestly select really able men, and that means may be found of bringing every district and county into harmony with the new policy.

(3) We ask prayer for the people at large, that they may put away the old and accept the new, that the Imperial will may at once prevail, and that there may be no disorder in any part of the land.

(4) We ask prayer for the Church in China, that in view of the suspicions and unrest existing in the minds of the people, the Christians may be more zealous and persevering in prayer, that they may be scrupulously careful not to presume on their position to insult others or to make any occasion of trouble, and that if involved in trouble caused by others they may be patient and avoid giving offence.

(5) We ask prayer for all the several nations, that their intercourse with China may be in harmony with truth and right, that at the specified time they may return the territory they have leased, and that none may entertain the design of dividing China out or swallowing her up, and that they may be at peace among themselves, united as one family and entertaining no warlike designs.

Although our country is helpless and weak, yet we have faith that the prayers of the righteous will prevail, and that God will care for us. When Abraham prayed for Sodom, God heard him, saying, "If there be ten righteous, I will not destroy it." We trust that amongst the eighty or ninety thousand professing Christians in the various churches in China there may be more than ten righteous men. If believers in the East and West will all unite in sincere prayer, why should we doubt that God will hear?

(Signed on behalf of the Synod)

TSO LI WEN,
CHANG FENG NIEN.

JOHN WHERRY,
Moderator.

"I Lay My Sins on Jesus."

BY MR. ARCHIBALD EWING, T'AI-HO.

TEACHER CHU, of T'ai-ho, or "The Old Teacher," as he was familiarly called, was very fond of the hymn beginning with the above line, and to tell you how he came to be so is the object of this paper.

In China, many men and women become Vegetarians, and that for various reasons. In one case a man is sick, and vows to Buddha that if he gets well again he will refrain from all participation in "taking life." For this is a strict tenet of Buddhism, and its most devoted adherents are all Vegetarians. Even some kinds of vegetables are banned, strong tasting and strong smelling ones, such as garlic, onions, etc. Now, when you omit these and all kinds of meat food from the Chinese dietary, feeding becomes a very Spartan-like affair indeed. Such as it was, however, Teacher Chu had lived and thrived on it for fifty years. When he was about twenty years of age his father became seriously ill. Anxious for his parents recovery, he went to the temple and took a vow that if his father recovered, henceforth, he the son, would become a Vegetarian. His father did recover, and well was the vow kept. At seventy,

WHEN HE WAS BAPTIZED

into the Christian Church, he was still, or had been till then, fulfilling his vow. But from a mere passing vow of self-denial for favours received, it had become an article of religion on which much stress was laid. In the hope of being able to counterbalance his sins and shortcomings, and add to his meritorious deeds, Teacher Chu had gradually added to his religious repertoire a mass of prayers and chants. The humming and repeating of these grew into such an inveterate habit, that, even after he became a Christian, he would sometimes be found unconsciously going over them. He was a very able Chinese scholar, and a man of strong character.

In the village where he lived, the Roman Catholics had established themselves for

some time, and Teacher Chu was gradually drawn.

TO STUDY THEIR TEACHING,

and doctrine, and finally became a Catechumen and was baptized. He was not long satisfied, however, and found, as many another Chinaman has, that Roman Catholicism, creates an appetite, but does not satisfy it. Their teachings undermined his faith in Buddhism and Confucianism, but failed to give him any true satisfaction or contentment. No Bible was given him to read, and no systematic instruction in the Christian Faith. There was plenty of Mariolatry and Saint worshipping, but Teacher Chu wanted something more than this. He had heard vague rumours of the Protestant religion and their Bible, and this made him more than ever discontented, but yet he dared not show any sign of it, or the priests would soon have found a way to make him tractable.

The unhappy and uncertain state of Teacher Chu's mind was brought to an end, and also his connection with Roman Catholicism, by the following incident. One day a priest was riding through the village, when a little child got in the way, and

WAS SEVERELY HURT.

The father of the child naturally went to the priest to get some little redress, and probably some monetary consideration. The priest, however, got violent, and, sending for the local police official, had the man beaten for his temerity and insolence. Teacher Chu was furious when he heard it, and, without more ado, left the priest's chapel and confraternity for good. He denounced their conduct, and so drew down their wrath. Afterwards finding a position as teacher some considerable distance away, he left the district. It was then he came into contact with Iang, the evangelist, at Cheng-iang-kuan, and through him was led into the light and liberty of the Gospel.

On opening the station of T'ai-ho, which

was thirty miles from Teacher Chu's old home, he was

THE FIRST TO WELCOME US,

and in response to his pleading that we would let him come and end his days with us, we installed him as doorkeeper—a very humble position for a Confucian scholar, and one which carried no emoluments with it. Board and lodging were all he was promised, but even this the dear old man considered more than his services were worth. He was our doorkeeper until his last illness, and many are the Chinese in T'ai-ho who have kindly thoughts of the old man. His influence on men of his own stamp was great, and several known for their religious life and good deeds, have been led to investigate the truth of Christianity, and some others have been convinced of its truth, through the efforts of our doorkeeper. He was fond of reading the Bible, and eagerly devoured everything relating to it he could find. The Bible handbook, edited by the late Dr. Williamson, was a prime favourite with him, but above all the Book itself was ever his delight. Much of it was a mystery to him, but he read it all the same. During the last two years of his life

I CORINTHIANS 13

was his unfailing text for exposition. Like the Apostle John, love was his theme, and no matter how often he was asked to conduct prayers, that chapter was sure to be chosen if the choice was left to him. Many and many a time have I listened to him expounding the whole chapter, verse by verse, for evening prayers, and it was an education in things Chinese to note his applications. But his life was not all lived in the open public gaze. He drank at the secret springs, and thus was able to live the life he did. One cold morning, about 7 a.m., I was walking through a courtyard where stood an empty, damp, tumble-down room; hearing a low sound, I stepped up and looked in, and there

was Teacher Chu, standing face to the wall, for it was too damp to kneel, praying to his God. I learned from the other servants that this was his usual habit, as it was too noisy in the room where he slept. Thus lived Teacher Chu, for six years a bright witness to the power of Jesus Christ.

Before he died, he had the joy of seeing

his son, nephew, and several other relatives also members of the Christian Church. As an account of his funeral was printed in *China's Millions* last year from the pen of Mr. Clinton, it will not be out of place to say a little about his last days. As he grew weaker he was removed to his son's house, and there the Christians often visited him. On the last Sunday, as they stood round his

bed, they sang hymns, and, asking him what one he would like, he chose the one I have put at the head of this paper. "The Light of Asia" so-called, and the lamp of Confucianism paled before the Son of Righteousness, and in that supreme moment when Teacher Chu was going out to face the untraced future, his choice was Jesus for his Guide, his Hope, and Light.

Trouble in Shuen-k'ing, Si-ch'uan.

BY MR. W. JENNINGS.

We are permitted to give the following account from a private letter written by Mr. Jennings at Pao-ning.—Ed.

IT has been mine in a very special manner of late to prove the truth of that word, "Our God is a God of deliverances."

After four days in Pao-ning, I was designated to the somewhat hostile city of Shuen-k'ing, three days to the south of Pao-ning, and left at once with Mr. Evans to assist in getting a recently secured house in order for the arrival of Mrs. Evans. On our arrival, Mr. Platt, who had been holding the fort alone for some days in the midst of no small excitement, left for Pao-ning to take up business work.

A word here about the early history of Shuen-k'ing. A house having been secured there some eight years or so ago, the roof was broken off, and Messrs. Beauchamp and Parsons were carried out of the city by military students, and forwarded by boat to Pao-ning. In more recent years Mr. Evans has spent much time in the city, living in an inn and preaching and selling books from a tent on the streets. A house secured a year or so ago had to be given up again, but it has seemed recently as though the time for real settled work had come, another house having been secured and necessary repairs commenced.

This was the position of affairs at the time of my designation. Alas! Our stay there lasted only five and a half days, our departure being brought about thus:

On our arrival rumours of all sorts on the streets were very numerous. The first day I walked out with Mr. Evans, we had some good-sized stones thrown at us from the city walls, and a man on the street asked if it were true that we were "cannibals." This was the 2nd of the Chinese 6th month, and the great feast of the summer was coming on—the "Uen-tsu-huei." As this approached, the rumours increased, and on the 4th a man went about the streets with a gong, practically announcing the beating of the foreigner and destruction of his house.

On the 5th (a half holiday for a dragon procession), Mr. Evans sent to the Ia-men suggesting our going over there for the day, as mischief was evidently intended. The mandarin said he thought we should not be disturbed before the 7th, when the festival proper would commence, but would send a few runners to regulate our numerous visitors. Our house, of which we had only got possession of half, had only one entrance, which was reached from the street by a long, narrow, winding passage. Immediately after dinner, the crowds began to arrive, Mr. Evans and I going in and out amongst them, whilst the men from the Ia-men kept them in order. This was in our outer courtyard, but the crowd soon wanted to go into the inner, to test the truth of our statement that we had no more foreigners about. We let them in and permitted them to inspect our only two furnished rooms. Leading from my room was a disused one at the disposal of our neighbour, locked with a padlock, of which he held the key. Some young fellows wishing to look in there, and I being unable to supply the key, they broke open the door and began to pitch about the few old things found lying on the floor. Discovering a small bundle of children's ragged winter clothing belonging to our neighbour, one of them rushed out with it amongst the crowd and out into the street beyond, calling out "Babies," and holding up the clothes as a proof that children formed a portion of our diet. Our place being by this time packed with people, and other evidences that rough play was pending being forthcoming, we felt that our only clear course was to make if possible for the Ia-men.

With an escort of four soldiers, we made our way with difficulty

through the crowded passage to the street, where a great hooting crowd awaited us. Opening out to let us pass, they closed in behind us, and began to pelt with stones and mud. We faced the crowd for a time, handing off the stones, but they began to come too heavily, and a runner was hit rather hard on the head after warding off with his fan a big stone that would have struck Mr. Evans. The crowd, too, began to surround us and to throw from behind, and there was nothing left but to run. Turning down a very narrow street that led to the Prefect's Ia-men, we made the best of our legs, arriving at



WEARING THE CANGUE. A COMMON FORM OF PUNISHMENT IN CHINA.

the Ia-men bootless and breathless, followed closely by a yelling, disappointed mob, who hung about the gates for some time after we went in. Shortly after, we heard a great noise from the direction of the old house, and knew the work of destruction had begun. Before the night was far spent our house and the T'ien Chu T'ang (Roman Catholic place), outside the city, which was in charge of natives, had been razed to the ground, and every scrap of our property destroyed. The officials were much distressed, and after promising to make good our pecuniary losses, sent us under strong escort by a round-about way to Pao-ning, starting at daybreak the following morning. Being

without a change of clothes or foreign food, we suffered a good deal on the way, but arrived safely at our destination.

We found a good deal of excitement and unrest among the people of Pao-ning, for it had been the talk of the city for some time that on the 15th of the month the Gospel Hall was to be destroyed, foreigners killed and natives beaten. The Tao-t'ai, Fu-li and Hsien-li, however, all issued proclamations, set strong guards of soldiers, and themselves paid constant visits to us, and as a result the Lord granted us perfect peace and some opportunities to preach and distribute tracts to the crowds. I should have mentioned that one of our Shuen-k'ing native Evangelists was badly beaten by the crowd and carried in a chair to the Ia-men. The Lord has graciously restored him to us, and he is now witnessing brightly here. Others escaped unrecognized by the crowd.

At Ing-shan (three days from here), in charge of Misses Gower and Page, there has been trouble also. Miss Page (recently arrived) was got away before the worst, Miss Gower having to be fetched in the dark on Sunday morning to the Ia-men and the house sealed up. The house doors were battered in afterwards, but the matter was promptly attended to and we know of no further damage. Miss Gower is now in Pao-ning, hoping to return shortly with Miss Page. The officials have offered us the purchase or rental of another house in Shuen-k'ing, and it may be when this letter reaches you we shall be reinstated. Some fear was entertained of disturbances at Pa-cheo and Uan-hsien, but we continue in prayer for peace.

Please join us in prayer that these cities may know "in this their day, the things that belong to their peace," and remember that "our God is a God of deliverances."

Tidings from the Provinces.

SHAN-SI.

Kih-cheo.—Mr. Shindler speaks of two families in this district who have put away their idols, and seem whole-hearted in their desire to turn to God. The idols of one of these families cost between 20,000 and 30,000 cash. We would also ask prayer for our brother, Mr. Shindler, who was far from strong when we last heard.

Kiang-cheo.—Mr. D. M. Robertson, writing on April 27th, says: "There seem to be many religious people in this city. Daily, while the city fair has lasted, the Sacred Edict has been expounded. The preachers displayed a large map of the Buddhist hell and the tortures there inflicted."

U-u.—Mr. D. Lawson, in a letter dated May 24, writes: "I returned last night from U-u, where I spent last Lord's day. The monthly gathering was larger than on any former occasion. I had the privilege of baptizing eight men. There is encouragement at Hsiang-uen Hsien, and already two men and one woman have applied for baptism. They are all bearing unmistakable testimony for God in their homes."

Hoh-cheo.—Miss Stevens, writing on May 16, tells us that, during last season, one hundred and seventy people passed through the Opium Refuges in this district, of which number twenty-two were women. "Some of them," she says, "seem interested in the Gospel, but it is too early to speak definitely about them." Miss Stevens further writes: "The school children have numbered about thirteen boys and sixteen girls. Some of them have decided for Christ, but we think it better they should wait for a time before being baptized."

HO-NAN.

Cheo-kia-k'eo.—Miss Emma L. Randall says: "On Sunday and Wednesday afternoons we have a women's class here composed chiefly of enquirers, and I should like to ask your prayers for them. Six of them have been coming to the meetings for years, but, though they come regularly, seem interested in the truth, and have given up the worship of idols, still we have not seen evidence of real conversion. But there

have been signs of encouragement in some of them just lately. One is the daughter of one of our Bible-women. She had seemed very cold and indifferent for a long time, staying away from the meetings, saying she was too busy to come. Last winter her little two-year-old girl, the pet of the whole family, was very ill. Miss Wallace sent some medicine and the little one's life was spared in answer to our prayers. The mother has seemed much brighter ever since, and we trust that real gratitude to God is the cause.

Another of these older members of the class is a widow who supports herself and two children by selling buttons, tape, cotton, etc., from house to house. During a season of severe cold and snow, at the end of the winter, she came in to our house one evening, looking very ill and discouraged. She told me that she had sold nearly all of her small stock, that the children were crying with hunger, and she was too ill to go out to try to get anything for them to eat. I gave her a few cash to supply her immediate need, and she begged me to pray for her, which I did with much earnestness, my heart being burdened for the many suffering ones around us. I confess that I did not see how the Lord would supply her need, but imagine my joy when she came to me the next day saying that a man called early that morning with a large stock of tape etc., which he wished her to sell for him, allowing her to keep all of the profit. She seemed profoundly impressed that it was of the Lord, and she frequently tells the other women of how the Lord "opened a door" for her when she was in distress.

But one of the brightest in this class is a Mrs. Tu, who came to us first on the Chinese New Year's Day. She heard the Gospel that day for the first time, and seemed convinced of its truth. She began at once to attend the meetings, and after some weeks I went to her house. I was surprised to see no idols, but said nothing. By-and-by she asked: "Do you see any false gods?" "No," I said, "where are they?" "I took them down and destroyed them," she replied. And then she told me that she had done this on New Year's night, after having heard that day that they were false and unable to help her. My heart was so touched

to hear her, several Sundays ago, telling the other women how the Lord had helped her. She was going to the home of some relative quite a distance away, and after walking several li felt very weary. "So I prayed the Lord to help me," she said. And soon a cart came along, and the carter asked her to ride, as he was going her way for several li. Then as she was going on again a young man came along and carried her heavy basket all the rest of the way. "Was not this the Lord's help?" she asked.

Please pray for these and for the other members of the class, that they may all be truly saved.

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in August:

CHEH-KIANG,	Iong-k'ang...	...	...	...	5
SI-CH'UAN,	Lu-cheo ...	...	...	...	3
	Ch'en-tu (outstation) ...	...	...	...	27
KUEI-CHEO,	Kuei-iang and outstation	...	...	...	2
SHAN-SI,	Sih-cheo ...	...	...	...	11
	Lu-ch'eng ...	...	...	...	2
	U-u ...	...	...	...	2
HO-NAN,	Ch'en-cheo ...	...	...	...	23
AN-HUEI	Ning-kueh (outstation) ...	...	...	...	8

Total 83

BIRTHS.

On June 17th, at Cheo-chih, the wife of A. W. Lagerquist, of a son, Frederic Clarence William.

MARRIAGES.

On August 2nd H. L. Beer to Miss E. M. Hunt, at Chefoo.

On August 2nd, S. A. Persson to Miss E. Petterson at Kuei-hua-ch'eng.

DEATHS.

On August 2nd, at U-hu, Victoria Lang, aged eight months, youngest child of Mr. and Mrs. Geo. Miller.

DEPARTURES.

On August 1st, Mr. and Mrs. W. E. Entwistle and two children for England.

On August 15th, Miss M. A. Widgery, for England.

Editorial Notes.

Monthly Text: "Whatsoever He saith unto you, do it." John 2: 5.

OUR ANNIVERSARY SERVICES will be held somewhat later this year than usual, probably towards the close of November.

A more extended notice of these will appear in the next issue of this paper. It seems well to say now, however, that the meetings will be more extended than usual, running through two days, and that they will be of a retrospective character, looking back over the past to the beginning of our service upon this Continent. These arrangements seem appropriate at this time, as this year is our decennial, the Mission here having been organized in 1888. We trust that all our friends within measurable distance of Toronto will plan to meet with us at the time of the anniversary and unite their voices with ours in praise to God for all He hath wrought.

There has been issued a two-leaved circular about the Forward Movement in Kiang-si, arranged and printed by Mr. William Taylor, of that Province, and setting forth by word and map the great need of workers there and our present appeal for at least twenty young men. If any friends feel that they can make helpful use of some of these circulars, we would be thankful to hear from them. We are anxious that they may reach spiritual young men, with the hope that they may to some of them voice God's call to China.

It was a joy last month to have in our Home the Rev. Charles and Mrs. Inwood. Mr. Inwood, as a member of the Keswick Deputations which have visited Canada, is one who has greatly endeared himself to us, as to many others, and we gave him and his wife hearty greetings in the name of our Lord. Mr. and Mrs. Inwood were on their way to the East, having been sent forth by the Keswick Committee in England, at the invitation of Mr. Taylor in China, to visit the stations there and to speak to the Missionaries and native Christians concerning the deepening of the spiritual life. They stayed with us but a little while, and then went on to connect with the steamer sailing from Vancouver upon September 12th. If all is well they are now at Shanghai, preparing for the meetings which have been arranged for them. It was the expectation that they would go immediately up the Yang-tsi River to the city of Ch'ong-k'ing, where a large Conference was being arranged for. After this, they expected to come down river and to begin a series of Conferences at the seaports, such as Canton, Ning-po, Shanghai, Che-foo and Tien-tsin, ending their labours in the spring of the year at the capital, Peking. This outline of travel and service suggests a heavy responsibility in its opportunity to reach and bless those who are the appointed channels of God's blessing for China. We would ask for our friends, therefore, continued remembrance at the Throne of grace.

In our last issue we printed accounts from Mr. Whittlesey and Mr. Saure of the serious riot at Chang-shu, but were able to say in a foot note that we had received advices that our friends had been already re-instated in their station. Since then we have been made glad by the receipt of letters fully confirming the report of the re-instatement, and giving the particulars of it. Mr. Whittlesey writes that they were escorted back to Chang-shu by the officials upon Wednesday, July 27th, and were welcomed into the city by the gentry and others. The officials and the people had evidently been much impressed by the fact that our friends had not appealed to the foreign Consul, but had dealt with the officials direct, and by the added fact that they had shown no spirit of vengeance, but had only asked for a reasonable settlement of their loss of property and goods. The Governor and his deputies for this reason were quick to arrange matters in a satisfactory manner. They have provided a suitable house for a temporary residence, they have undertaken to make the gentry rebuild the destroyed premises and to pay for all goods stolen or burnt, and they have secured the promise from the gentry that full protection and a peaceful residence in the city will be here-

after guaranteed. Thus God works. Our Missionaries have found once more that it is well worth while when persecuted to yield, and in yielding to commit their souls in keeping to the faithful Creator. Let us give our Father thanks for the grace manifested to our dear brethren in their time of trial and for the good confession they with others similarly situated have borne before many witnesses.

The friends of the Toronto Bible Training School will be pleased to know that the new building which has been in process of erection during the summer is finally completed. It is a handsome and well-arranged structure, standing on College street, and it was dedicated to God for His service on Monday, the 3rd. A large number of interested friends were present on the occasion of the opening ceremonies, and much gratification was expressed by all when Mr. Harris, the President of the School, announced that the building was being given to the Lord entirely free from debt. Prof. W. G. Moorhead, of Xenia, Ohio, offered the dedicatory prayer, and this was followed by earnest and sympathetic addresses from pastors and others representing different denominations. The School thus entered upon a new phase of its existence under the most promising auspices, and there is every reason to believe that a future of great usefulness is before it. We earnestly wish it, as well as every other such organization, God's richest blessing.

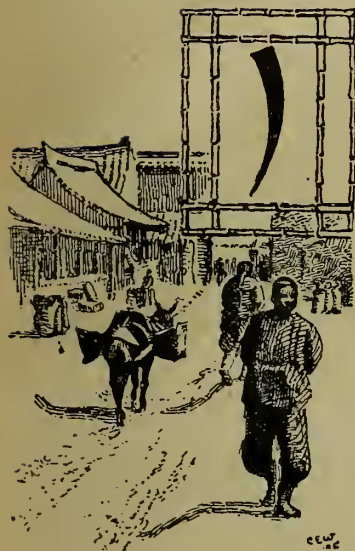
Frequent enquiries are made of us concerning our Mission Home in Toronto, relative to the cost of training, the length of time we require persons to reside in the Home, the studies we pursue, etc. As such questions are based upon a misunderstanding, it is necessary to explain that the Home does not exist for the purpose of giving training in Bible knowledge and Christian service, but is for the residence of the Mission workers, the carrying on of the Mission office work, the entertainment of returned Missionaries and Mission visitors, and for the testing of such Mission candidates as have been previously in correspondence with us, and whose cases are favourably considered. These last come into the Mission Home for at least a month's residence, that they may be known personally, that they may become intimately acquainted with the principles and methods of the Mission, and that they may take testing in the study of the Chinese language. Whatever Bible study and Christian service they engage in is only incidental, it being supposed that the candidate has taken his training in these directions before coming to the Home. If candidates in correspondence with us are found to need further preparation, they are recommended to take such in the Bible Training School which may be nearest the place in which they may live. We shall always be glad to put friends in communication with the secretaries of such schools, whether in Canada or the States.

Just before we go to press we have received the sad news of the falling asleep of our beloved sister and Missionary, Miss F. E. L. Sutton. It was a year ago this month that our friend went to China. After a short time at the Training Home at Yang-cheo, she took up work in the Girls' School at Che-foo, where she served with much joy, and with great acceptance. We have no particulars of her passing away beyond the fact that she died of dysentery upon September 23rd. Her course of service for China has been swiftly run, but sweet is her rewarding, and great the joy that our beloved Lord has had in having His child so entirely surrendered to Him. She was one who was ready to follow the Lamb whithersoever He goeth, and what wonder that He has led her at last to the upper heights to be with Him forever. We shall hope to print next month Miss Sutton's photograph, together with an account of her much-blessed life by the Rev. Robert Wallace, with whose home and work she was so long connected. May we ask prayer for the afflicted relatives and friends.

CHINA'S MILLIONS

Dur Guarantee.*

BY REV. WILLIAM COOPER, ASSISTANT DEPUTY DIRECTOR OF THE
CHINA INLAND MISSION, SHANGHAI.



CAN assure you, dear young friends, that in China there is a very hearty welcome waiting you. You will find all along the line a delightful family feeling, for which I do thank God. We are a very large family, and rather mixed—from all the churches and nationalities in Great Britain and Ireland, from the Continent of Europe, from America, from Australia—all working together in blessed harmony in the work of works. When we have a family like this, and a field like China, we can afford to sink our differences. We have not time to split hairs: the great thing is to make Christ known.

The message which I think the Lord would have me give you is in Hebrews 13:5, 6, "Let your conversation be without covetousness: and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me."

When I went to China some friends advised me against going. One said,

"YOU HAD BETTER TAKE CARE.

They want you to bind yourself, and they give you no promise or guarantee. It is a very one-sided arrangement." I come back after eighteen years, and I tell you that the China Inland Mission is a very one-sided arrangement, and that one side is God. It is nothing apart from God, and it is because God is in it that so many are coming in, and so much blessing being received. Here is the guarantee and promise you have. God Himself has said, "I will never leave thee, I will never forsake thee." When dear Mr. Hudson Taylor was led to give up his former appointment, his friends said, "Poor Mr. Taylor, you have nothing left to trust in but God." Was not that a sad condition? During these thirty-five years Mr. Taylor has had nothing to trust in but God, and God has given him about a thousand missionaries. Oh, what a blessed thing to trust in the living God!

You will find this promise, "I will never leave thee, I will never forsake thee," several times in Scripture. When Jacob was on the way from his father's house, and when he had that wonderful vision, God said, "I am with thee, and will keep thee in all places whither thou goest. . . . I will not leave thee until I have done that which I have spoken to thee of." When Israel was deprived of its leader, and when Joshua was taking the place of Moses, God said to the young leader, "I will not fail thee, nor forsake thee." Our young friends, when they get away on the ship, are apt to think that they are leaving all their friends at home. Do not forget this promise. To Solomon the word was, "The Lord will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the

house of the Lord." Last of all I would call to your mind the wonderful promises in the 41st chapter of Isaiah.

We want to remember who the speaker is. "I"—write that with a very large capital—"I, the great Jehovah, will never leave thee."

GOD'S OMNIPOTENCE AND MY WEAKNESS

just meet. If we have His presence and help what more can we need? That is far more than anything else we can have. Can you imagine the Sirdar—on whom the eyes of the world are now fixed—leaving his army suddenly in their present position? That might happen. He might die. But it can never happen to those who go forth in God's name. Of no man can we say that: it is only true of God.

Oh, how blessed to be "content with such things as ye have." The Apostle knew what it was both to abound and to suffer need, and he was content with such things as he had, because he knew that the Lord Himself had promised to be his everlasting portion. Man does "not live by bread alone, but by every word that proceedeth out of the mouth of God." We can find in Him provision for all our emergencies. A friend once said to Mr. Taylor, "I should like to place a sum of money in the bank. When you have an emergency you can draw on it, and again when you have more you can pay it back." But Mr. Taylor had to decline, with this reply, "God has no emergencies: and it would be wrong to accept that money on the supposition of being able to pay it back. I might never be able to pay it back."

We need have no fear and no care about the very very dreadful things that trouble men so much. There are ten times more Christians die of spiritual starvation than of physical, and what we want most is one who

WILL SUPPLY OUR SPIRITUAL NEED.

"God with us" meets every need we have, of spirit, soul, and body. If the China Inland Mission were to go to pieces to-morrow, God Himself cannot fail to supply those who trust in Him.

What security have we? Some think it rash to send ladies to China, that it is unsafe to let them go into the interior among the Chinese. I believe the presence of God round about His people is sufficient to enable them to go anywhere: that wherever you may go you will be perfectly safe because of that Presence with you. What did He say to Moses? "My presence shall go with thee, and I will give thee rest." When the men of Israel went up to worship Him, God would not allow the heathen to touch their possessions.

What should we do in the time of trouble? We should say just what we are told here. "We may boldly say, The Lord is my Helper." Not only know it, and think it, but say it. We lose much by not saying these things. Whenever you are in a tight place, say it. There need be no fear in our hearts.

There are sad hearts here among those who have friends going forth, but I trust there are glad hearts also. Let this promise cheer us. Whether sad or glad, we may rejoice in this truth, that He Himself has said these words. God bless you while you pray for those going forth. They need your prayers, and God Himself has promised that He will bring down this blessing.

* Notes of the valedictory address to a party of young missionaries. Glasgow, 3rd September, 1898.

The Missionary as a Soul-winner.

BY MR. ROBERT E. SPEER.

SOUL-WINNING is the primary aim of missions. The aim is not sociological, not political, though these are important. Our aim is to win men to Jesus Christ. "He came to seek and to save that which was lost."

Preaching the Gospel is the supreme method, as winning souls is the supreme aim. A missionary in China said to me: "Our philanthropic representation of Christianity has prevented it from making a definite impression upon the minds of the Chinese. They have been led to regard Christianity as a great charity instead of an authoritative message from God." Preaching the Gospel is not necessarily delivering a studied discourse; it is any method of proclaiming to the hearts of men the truths that Jesus Christ brought into the world. Constant, unceasing, individual work is necessary, spiritual dealing with individual souls. Souls are not saved by masses. Now and then in this country a great evangelist is able to gather up the fruits of a great amount of personal influence and lead a great number into the Kingdom of Heaven, but all those souls have been prepared. Christ saves souls one by one. That is the only way to save men. It is done individually, by bringing to bear upon the individual heart the universal love of God, and then leading the individual to an individual act of will by which he absorbs the universal love of God. Talk to the man who draws your jinrikisha, to the man

WHO ROWS YOUR BOAT,

talk to men wherever you meet them.

We are to do this work every day; it is no Sunday work. "Never postpone till to-morrow the exertion of the spiritual influence that you are capable of using to-day. Make it a rule that never a day shall pass in which you do not bring to bear some spiritual influence upon some other soul." We shall have to arouse ourselves to this. William Carey testified that he found it a daily struggle to arouse himself to his work. Nothing else will take the place of this kind of work. You may treat a thousand people a week in your dispensary, but it will not atone in the sight of those who know what the aim of missions is, nor in the sight of God, for slighting one single opportunity of dealing with a single soul. It is the dealing of a man with a man.

It is said that we all are not fitted for this kind of work. If you are fit to talk with a man about the price of rice, it is your own fault if you are not also fit to talk with him about his own spiritual life.

"God's set time to favour Zion" is always come. The duty of reaping is as great as that of sowing. One cause for the neglect of reaping is the mistaken idea that it takes a long time for the seed to grow. The regeneration of any soul is a miracle, and a miracle is instantaneous. Jesus said in a semi-heathen city to His disciples: "Say ye not, There are four months and then cometh harvest? Lift up your eyes and look on the fields, for behold they are white already to the harvest." Let us go out

WITH LARGE EXPECTATIONS

of God's willingness to help us, with no want of faith in those great promises of Christ: "Whatsoever ye shall ask in prayer, believing, ye shall receive"; "If ye shall ask anything in My name, I will do it."

Are we fit for this kind of work? In all our study have we qualified ourselves for this? John Wesley wrote down these qualifications as instruction for his evangelists:

"1. Be diligent. Never be unemployed for a moment, never be triflingly employed, never while away time.

"2. Be serious.

"3. Believe evil of no one. Unless you see it done, take heed how you credit it. Put the best construction on everything.

"4. Speak evil of no one, else your words expressed will eat as doth a canker. Keep your thoughts in your own breast until you come to the person concerned.

"5. Tell every one the evil you think of him, and that as soon as may be. Cast the fire out of your own bosom,

"6. Be ashamed of nothing but sin.

"7. Be punctual. Do everything exactly at the time, and in general do not mend rules, but keep them—not for wrath, but for conscience's sake.

"8. You have nothing to do but save sinners. Therefore spend and be spent in this work, and always go not only to those who want you, but to those who want you most.

"9. Act in all things not according to your own will, but as a son in the Gospel."

We need:

1. A deep spiritual life of our own. The winning of a human soul is the bringing of spiritual life, or the desire for spiritual life, to that soul. Can we give that which we do not have ourselves? Our success is dependent, in large measure, upon the depth and the strength and the power of our own spiritual lives. Is your own life deep enough to enable you to give out of your own life for others? You remember what Jesus said to the woman at the well: "The water I shall give you will be a well of water springing up into everlasting life." You remember what He said on the last great day of the feast: "He that believeth on Me, out of the depths of his life shall pour torrents of living water."

2. We need a holy life. I know one missionary

WHOSE NICKNAME AMONG THE NATIVES

is "Mr. Angry-face." How much power do you suppose that man will have over the lives of the people among whom he lives? I know another man, a very pious man, whose nickname is "Mr. Holy-bone." He is a holy man, but there is no more juice to him than there is in a bone. He is as dry as Gideon's fleece.

3. We need a spirit of great calm and restfulness of heart. The irritable man or woman, the one who is constantly getting impatient, will not be a great winner of souls. We need to learn to be humble, to be quiet, to find our strength in quietness and confidence, and in willingness to walk with Him who, though He was in the form of God, thought it not a prize to be jealously retained, but made Himself of no reputation and took upon Himself the form of a servant and became obedient to death, even the death of the cross. I believe we should find, many of us, the secret of a new peace in esteeming all other men better than ourselves. Who would be jealous of us if we esteemed the honour of every one before our own? Who would be envious if we sought in all things not to be ministered unto, but to minister to others? Be willing to take the lowest place. We shall have greater success in drawing souls to Him who was meek and lowly in heart if we learn to possess His Spirit and to esteem all others, and the judgments of all others, as better than ourselves and our judgments.

4. We shall need to have a close and constant walk with Christ if we are to have this spirit, a walk so close and constant that we shall have more intimate association with Him than with any one in our mission station, more intimate than that of any husband and wife; and I believe such a walk will be possible for you.

This is going to involve hard and wearing work, this personal spiritual work. No mission board can give you any vacation from it. You are to spend your whole life in following up the opportunities of this kind that come to you. You are literally to wear yourself out in doing this work for men. I had rather err on the side of crowding too much into my life than on the side of omitting some of those things which I might have done.

I want to work no less earnestly for my Master than time and sin and death work for theirs. We look about us in this land and in other lands upon men who are literally burning their lives out for wealth or for passion. Henry Martyn wrote in his journal shortly after he reached India:

"NOW LET ME BURN OUT FOR GOD."

I do not see why men should not be willing to do for God what men are willing to do for wealth or passion or sin or hell. We are

working for One who spent His life as He believed it would please His Father to have it spent. God forbid that we should fall into such great delicacy of carefulness for ourselves! God forbid that we should deem these little lives of ours such precious things that we will coddle them with indulgences that no earthly soldier asks from his general or his king, and that Jesus Christ Himself scorned in His own life!

Let us make sure of two things:

1. That we love people enough to bring them into the Kingdom of God; that we love them up to the very maximum of love. No amount of kindly superior interest in them, no amount of patronizing philanthropy, will avail. You and I must love them. Love is not a matter of chance, not a matter of emotion, not a matter of tempera-

ment. Love is the supreme flower of the will. You may love whom you will, and I wouldn't give a snap of my finger for the love that rests on anything else than will—for the love that people talk about when they say they fall into it. You fall into pits. You climb up to high and holy things. You climb up to love. It is within your power to love Chinese and Indians with the same love that Jesus Christ loved us.

2. Let us make sure that our desire to have three meals a day and a comfortable house to live in is not greater than our love for souls. Let us live our lives out in a passion for the lives of other men in something of the spirit of the Apostle Paul when he said that he would that he were accursed from Christ for the sake of his brethren.—Church at Home and Abroad.

How We Reach the Women.

BY MRS. GEO. EASTON, OF HAN-CHONG, SHEN-SI.

THE work in the city of Han-chong was commenced some eighteen or nineteen years ago, and the first workers were a missionary and his young wife. A house was taken on one of the busy streets, and the daily preaching of the Word, to the crowds who came both from the city and country, was blessed of God to the conversion of not a few. Among the number were several women, and these, having confessed Christ by baptism, have kept true to Him, with one or two exceptions, these eighteen or nineteen years. Two or three of this little band have gone in to see the King, and the others are still with us. Our methods of work among the women have been the usual ones employed by most of our missionary sisters in other parts of the field, viz., house-to-house visitation, itineration in the country districts, receiving and talking to the women who come to visit us, classes, Sunday School, and, in past years, a day and boarding school for girls. The first lady worker, the missionary's wife above referred to, had only a short day's work allotted to her by the Master, for after a few months full of loving, gentle influence she was laid to rest amongst the people whom she loved. Other sisters followed, and theirs was the breaking up of fallow ground, the sowing of the seed, which fell, some by the wayside, some in stony places, and some, praise God! in good ground, where it brought forth fruit. In looking back over many years we realize how much we owe to our pioneer sisters, viz., the

BREAKING DOWN OF PREJUDICE,

the creating of a friendly feeling among the women, the openings obtained by them in different places and in various ways.

The majority of the women members are either old or middle-aged, and for these we have found the best methods of instruction have been by means of the weekly class, the Sunday School and individual teaching. As a rule, the preaching in the united services goes over the heads of most of the women; but getting them together for a stated time each week we find that, by patiently going over and over the same truths, telling Bible stories as one would to little children, and also by letting them see that we *expect* them

to remember something, we find that they can learn and do remember more or less, according to their various capacities. In the class the women get familiar with leading Bible truths, Old and New Testament histories, and they also learn by heart hymns, portions of Scripture and the Catechism. At present we have three weekly classes held in the city. The first commenced fifteen years ago, with the few Christian women then in membership, five or six in number. In those early days it was easier to talk about a class than to get one together. The proposal having been made, the women were invited (on the Sunday) to come on the following Thursday. This they readily promised to do, and accordingly great preparations were made for the expected guests. Cakes were made, fresh flowers put in the vases in the little sitting-room, the table laid for tea, and the teacher, after changing her dress, sat down to wait for the class, but

ALAS! FOR CHINESE PROMISES,

no one came. On Sunday, when the women were asked why, either they had forgotten or they thought the teacher had not meant the invitation. The invitation was repeated for the next week, with very little better result, for, though the class was remembered, the right day was forgotten. There was nothing for it but to go round to each house on Thursday morning, and remind the women that the class would meet in the afternoon. This was done for some time, until the women of their own accord told the teacher not to trouble to come and tell them, for now they could remember the day. The teacher had very little language in those days, but she thought if only she could get the women to like to come it would be a beginning, and so the class was held in her own little sitting-room, and after tea and cakes had been served photos of her friends were shown, and there was a little chat about these dear friends in the home land. The Sien-seng (the gentleman teacher) was invited in at the close to go over the lesson and see if anything had been understood, and after a while it was felt another step had been gained, when the women said they could understand all the foreign lady said, and so (as a class) they were able to dis-

pense with the Sien-seng. The women were encouraged to bring their friends and neighbours, and the class grew to between twenty and thirty. Many have passed through it, and some of these are now in glory. Others, after learning the truth, and feeling, perhaps, that Christianity required too much of them, left off coming. The women have a fund of their own, each contributing ten cash (half a cent) a month to it. This they use discreetly, sometimes helping one of their number who is sick, or paying the travelling expenses of one of the voluntary helpers among the men. The first Thursday in the month is the prayer meeting, when individual and collective needs are brought before the Lord; needs also of other believers and workers in different parts are remembered. The class has often been a

SPIRITUAL HELP AND BLESSING

to the teacher, and very many happy and profitable hours have been spent together in it. Another class, which is only just commencing, is for young married women, formerly girls in the school. They meet on Tuesday, and as they can read, it was felt they could get more help by meeting together and separating from the Thursday class. The third class was commenced at the dispensary by the doctor's wife (who is now with the Lord) for the outside women who came for medical help and medicine. Several have been brought into the fold of the Good Shepherd from this class, and others in it are now preparing for baptism, so that the Lord has used this class also as a means of blessing. A fourth class is held outside the city at the house of an enquirer soon to be baptized. To this some few outside women come, while the women and girls of the family where the class is held get regular teaching and help. Our Sunday School is a great help, as before mentioned, in teaching the women. Friday evenings there is a preparation class, held for the Sunday School teachers, foreigners and natives. At 9.30 on Sunday morning the classes, both of men and women, meet in the chapel, and after the opening hymn and prayer the teaching begins, and lasts half an hour; then the Golden Text is taught, after which the classes face round to the reading

desk, from which they are questioned on the lesson by the superintendent, who is sometimes one of the native helpers.

Our single sisters, who have gone into the country for longer or shorter periods, have also met with encouragement in this more difficult field of labour. Some three years ago a sister from the city took a Christian woman servant to a country place thirty li (ten miles) distant. After staying some little time with the woman's relatives she was able to rent three small rooms in the same courtyard with a woman who was interested in the truth. Here, right among the women, accessible to them at almost any

time of the day, she had plenty of opportunity to tell the old, old story of Jesus and His love, and soon some of them professed to believe in Him as their Saviour. One bright young woman suffered much persecution from her opium-smoking husband, who was also a gambler, and her faith was tested, too, for since her conversion she has lost three of her children; her last and only boy died a week or two ago. Four women, after a good deal of teaching, were baptized. One of them died quite recently, leaving a family. The others still hold on their way, though they have only occasional visits from us, and still less often are they able to get

to the city; but they are always ready for a meeting and to be taught when any one can go up to their village.

Dear fellow-labourers who read this, the brighter side of our work in this far-away corner of the Master's vineyard, you will know by experience in your own work, that there are also the darker shades, the disappointing side; and while you join with us in praise for all that has been of Him and ministers to His praise, will you not also pray that we may see yet greater things than these, and that the Holy Spirit's work may be seen in the Church and in the hearts of those who are as yet strangers to His grace?

Visiting Chinese Ladies.

BY MISS MARGARET MACDONALD, KIEN-P'ING.

THIS afternoon Miss Miller went out visiting in the city, and was invited in to see the T'ai-t'ai (official's wife) in the military mandarin's house. This lady has heard the Gospel before, but Miss Miller said she seemed to listen with more interest to-day, and to ask more intelligent questions.

idols on the first of every month. He then asked if he sent his son in his stead would that do? Of course he was told that he himself must repent and believe. One is reminded of our Lord's words, "How hardly shall a rich man enter." I am glad He did not say, "How impossible." We can only

and the Word of a King, and where the Word of a King is there is power.

On our return to Kien-p'ing we were invited to visit the ladies at the house of another mandarin, one only about five minutes' walk from our own. These ladies never go out; their lives are sad, indeed, and they know very little of what is going on in the outside world. The only men they see are the members of their own family. We were glad to find that one of them (the wife of the mandarin's son, who had lately come here to live) could read, and we sent her some books, and hope we may again have opportunity to see them. During this visit we found it difficult to tell the Gospel, as they were so much interested in us and our foreign customs, and plied us with questions, some of which were very funny. One's heart ached for these women, with no hope in this life and none for the life to come. The daughter of this mandarin was married this summer.

SHE WAS TWENTY YEARS OLD.

and when she was leaving her home for her husband's home it was the first time she had ever been out of the house. Can you imagine such a life?

Mrs. Speer's article on Islam's women in the May number of the "Herald of the Coming One" is fully understood by one who sees the lives of the Chinese. Thank God, Christianity has lifted woman to the position He placed her in. We see this in the altered aspect of our Christians, and yet it is very hard for them to let the old customs go entirely.

Wednesday afternoons we have a class with the children, which we hope to increase as the work grows and we are able to take it up. But I am thankful to be able to begin it even, and trust the Lord to carry it through, and to give us fruit among the children to the glory of His name.

At present I find a limited vocabulary often hinders me in speaking, but am thankful to be able to speak a little, and look to the Lord for His continued help and blessing. We shall much value an interest in your prayers for this school work.



A GROUP OF CHINESE LADIES.

The mandarin himself has heard the Gospel, and once sent for our teacher to enquire further. He told him he believed it was the true doctrine, and said he would like to come and worship, but he would have to give up his office if he believed, as, being a mandarin, he was compelled to worship the

give the message and trust it with God. "He is able."

ONE WOULD BE DISCOURAGED,

indeed, were one to look for fruit, but we are glad we are to look to Him, and speak the Word faithfully. It is a living Word.

A Christian Death-bed in a Heathen Home.

FROM MISS G. M. MUIR, OF LAN-CHEO, KAN-SUH.

ABOUT a fortnight or three weeks ago, Cheo Sao-tsi, one of our little group of enquirers, was rather suddenly called Home. She had been ill with some chest complaint for two months, and at last the disease proved fatal. I had not been able to do more than send messages to her, as her father-in-law and her husband were so opposed to the Gospel. We mutually longed to see one another, but it was not possible. The Lord arranged everything just in His own loving way, as the end drew near. A day or two before she died, she said to Hsu Nai-nai, who lives in the same courtyard, and who had been exhorting her to cleave to the Lord, "I am cleaving to Him; who else have I to trust to?" The morning of the day she died, she was heard praying again for the forgiveness of her sins, and she said,

"LORD TAKE ME; I AM GLAD TO COME TO THEE."

The Lord inclined the men, her relatives, to go out, so that she was alone with those who loved her Master, when the end came. While they were changing her clothes, as the Chinese always do just before death, she said, "Make haste and help; the Lord is here waiting; He has come to fetch me." Then, to some who were standing about the door, "Be sure you come to heaven, too." Then Mrs. Uang,

Mrs. Hsu, and Mrs. Ch'en (who had not prayed for some time previously) each prayed aloud; then sang three hymns, and just as they sang the last line they saw that the spirit had fled. Their hearts were so filled with joy that they could hardly sleep that night; they could think of nothing but the new thing they had seen. The language of their hearts was, "We never saw it on this fashion." It has been a great strength to Mrs. Uang's daughter, a bright girl of fifteen, who, I believe, really loves the Lord. Her brother, thank God! is less trying than he was. The Lord save him.

Uang Nai-nai is just passing through a testing time, as her mother is dying. She has sought earnestly to lead her to look to Jesus for pardon. I think there is some slight hope that she has trusted in the Saviour. Uang Nai-nai has told her very clearly that she will wear mourning for her, and weep for her, but the after-death worship she cannot do. The Lord keep her true! Do pray for these babes in Christ, that their goings may be established, and that they may grow in the grace of the Lord Jesus.

Mrs. Cheo's husband, who has always opposed the Gospel, has since confessed what a change had passed over his wife. God grant that she, being dead, may yet speak.

"Though it Tarry, Wait for It."

BY A. W. DOUTHWAITE, M.D., F.R.G.S.

IN the prefectural city of Ien-cheo the evil effects of opium-smoking are unmistakable, for, as the natives say of themselves, "every man carries an opium sign-board on his face," and the majority of the women even have become enslaved by the seductive juice of the poppy.

On my first visit to this city I preached the Gospel in various parts, and tried to sell Scriptures, but the people refused to buy them, crying out continually, "Bring us anti-opium books," "Tell us how to get rid of the craving for opium, and then we will listen to you," etc.

After consulting my native helpers, it was decided that an attempt should be made to rent a house on one of the principal streets, which could be used as a book shop, preaching hall, and residence for an evangelist; by which means we hoped to bring many of the people under Christian influence, and win souls for Christ.

OUR HONOURED FRIEND WANG LU-DJUN,

pastor of a church in Hang-cheo, volunteered to undertake the task, and early in 1877 succeeded in renting a small shop, well situated for our purpose; and, after getting the deeds signed by several witnesses, paid a year's rent in advance, and left the city, rejoicing that now, after several futile attempts previously made to open Ien-chau to the Gospel, success was assured!

The deed of rental was brought to me, and a few weeks later I sent two evangelists to take possession of the house, warning them to be "wise as serpents, and harmless as doves," for they would be sure to meet with some opposition. Captain Yu-yuh-shan, whose life-story I recently published, was with me at that time, and with characteristic zeal he volunteered to accompany the evangelists, and offer they gladly accepted, hoping that his age and his habitual courtesy would disarm some of the enemies they knew they must face.

Soon after they left I started on a boat journey, intending to call at Ien-cheo within a week, but on the third day I was overtaken by one of the evangelists, bringing back the year's rent we had paid for the house, and looking greatly agitated over the turn events were taking in the city—and with good reason. He said the landlord was himself friendly, but had urged him and his companions to immediately vacate the house, as the scholars and military men of the city had threatened to punish him severely and destroy his property for allowing a foreigner to occupy his house.

I saw that trouble was brewing, so sent the evangelist back with instructions not to give any decisive reply to the landlord; but inform

him that I should be in Ien-cheo in a few days, when we could confer about the matter.

But our enemies were determined not to allow us to gain a foothold in that city, so, on hearing that I was coming to "kiang li" (talk reason) their leader, a man holding the high literary degree of Han-lin, decided to give me a warm reception.

THREE HUNDRED ROUGHS WERE HIRED,

and instructed how to proceed, and when all was ready they marched to our house, carrying with them several ladders and the tools required for wrecking the building. They lost no time in setting to work, and very quickly had the roof stripped of tiles; meanwhile, another organized mob, of military students and soldiers, broke into the lower part of the house, and seizing the two evangelists, dragged them into the streets, and beat them with sticks till the poor fellows were unable to stand. They were then hauled along to the city temple, and, under threats of severe torture and death, compelled to sign a document stating that they of their own free will (!) vacated the house rented for the foreign missionary, and promising never to enter that city again. This done, their cowardly assailants threw them to the ground, forced their mouths open, and poured liquid filth down their throats; then, having kicked them severely, and exhausted their very extensive vocabulary of vile epithets, they compelled them to prostrate themselves before the idols in the temple, and finally dragged them outside the city where they

LEFT THEM MORE DEAD THAN ALIVE

on a heap of stones and refuse. No hand was stretched out to help them, so there they had to lie till they had regained sufficient strength to walk to the river, where they hailed a passing boat, and got safely away. Their companion, Yu-yuh-shan, was mercifully preserved from sharing their fate, for he was away from the house when the attack was made, and the whole affair was got through so quickly and systematically, that all was over before he knew anything about it; but of what follows he was an eye witness.

After the evangelists had been expelled, a report spread that I had arrived, in a boat, and then all the rowdies turned out to see what my fate would be. The mayor of the city, fearing that he might subsequently be called to account for the disturbance, and anxious to restrain the mob from murder, came out of his office in his official robes, attended by the usual retinue of followers, and attempted to harangue the leaders of the riot; but they turned on him, smashed

his sedan-chair, dispersed his attendants, and seizing him by his arms, compelled him to head the procession to the water-gate, where my boat was reported to be. I was afterwards told by some of the natives that this assault on the magistrate was prearranged between himself and the scholars, in order that he might be able to report to the Prefect that he had done all in his power to quell the disturbance, but had himself been violently attacked by the mob, and was quite helpless in their hands.

This is not improbable, for it is a well-known trick, but I have reason for believing that in this instance the magistrate was not unfriendly towards us, and would have prevented the riot if he could; but in Chinese cities

THE INFLUENCE OF THE LOCAL GENTRY AND SCHOLARS

is paramount, and a district magistrate can do nothing contrary to their wishes.

When the mob reached the river, they swooped down on all the boats moored along its banks, and amid diabolical yells and cries of "Kill the foreign devil," "Drag the devil out," etc., they searched diligently for the object of their rage, but, happily for himself, the "devil" they were in search of was still two days' journey away, so they had to be content with having accomplished the chief object of the riot, and made it impossible for us to rent another house in or near that city for many years to come. I found the two faithful evangelists in the city of Lan-k'i, and did all I could for them, but one of them was terribly bruised, and had to keep in bed for many days, and the other was rendered nervously unfit for work for several weeks. But they showed a truly Christian spirit, and prayed for those who had so "despitefully used" them, having not the least desire to see their assailants punished.

That the opposition was not due to hatred of the Gospel I was quite sure, but rather to ignorance, and suspicion as to our ultimate object. They could not believe that we desired only their welfare, for they could only judge us by themselves, among whom disinterested kindness is unknown; and their suspicions were not unreasonable, in view of the fact—so well known—that Opium, which had become such a curse to them, had been forced into their country by the aid of British men-of-war, in spite of the protests and entreaties of their Emperor.

A year or more after these events I revisited the city, accompanied by an American missionary, when we preached the Gospel to large audiences, and sold books, unmolested, till toward evening, when the rowdy element among the crowds around us became increasingly and unpleasantly *en evidence*, and we soon realized the wisdom of moving on. Beyond occasional visits of colporteurs and missionaries, I am not aware of any further effort having been made to evangelize that city during the twenty years following our expulsion; so that generation of besotted Opium-smokers passed away, having deliberately rejected those who would have been their friends, and have helped them to better things both for time and eternity.

TWENTY-ONE YEARS HAVE PASSED AWAY

since the events above narrated took place, and my work in that district closed long ago, but I have never ceased to watch with prayerful interest the progress of the Gospel there, hence the satisfaction I felt on reading the following letter from Mr. A. Langman, of the China Inland Mission, printed in "China's Millions," English edition, of September, 1897:—

ENLIGHTENED AT LAST.

While Mr. and Mrs. Wright were absent we took their place at Long-k'ang, and from that station did what we could for Ien-cheo. During the year I made three visits to the Fu and two Hsien cities, but it was not until October that we could get a native helper to reside and work there. Then our old friend Chang Shao-feng, who had returned from Long-ch'uen, came forward and volunteered to go, saying, "Though I came home to rest," (he is now sixty-five years old) I will go and begin the work till God sends another man. Before I became a Christian I served in the Ia-men in Ien-cheo, and if I can preach for Jesus there in my old age, I will reckon it an honour and gladly go."

Believing the Lord would accept his service and prosper him, as in Ch'u-cheo, I agreed. During October and November he lived in the inn, daily moving among the people with tracts, etc. In December he found an empty loft over a tailor's shop on the main street, and having made friends with the master, obtained possession for one dollar per month. Later on he was able to put a table in front of the shop for a bookstall. In this way he attracted many listeners, and dispelled much prejudice, besides selling a good number of books. Nearly opposite was a large shop, the proprietor of which was constantly on the look out, observing all that took place in front of the tailor's shop. Mr. Chang consequently felt that he was watched; and to break the spell saluted the good man for many days, but could get no word nor the least notice in return. On making enquiries he found the man to be a Han-lin, who has more to do with the people and their business than the magistrate himself.

This state of things lasted until the middle of March this year, when having received permission to take his wife there he started, and while on his way to the boat, carrying his own bed, before he had reached the city gate, he saw the man referred to going before him carrying his things. Thinking he might be going to Hang-cheo, Chang walked behind, but was astonished to see him walk on to the same boat for Lan-k'i; and on embarking found that their respective places brought them face to face with one another. So, having fixed his bed, etc., Chang made another effort to break the ice, and this time succeeded.

For a day and a half the "Jesus doctrine" was discussed, and two small books read; with the result that, on nearing Lan-k'i, the Han-lin said, "This is the first time I have heard what this teaching is; truly it is good, and not bad. Do you know it was I that had the foreigners turned out and the house broken down twenty years ago? And with another head-man in the city I have put my name to an agreement to resist and keep them out of our city for ever! But I am wrong," said he, "and when you return I will rent you a house if you want one."

The house is now being repaired, and the evangelist is to go in the first of next month. "This is the Lord's doing; it is marvellous in our eyes."

Thus, after long waiting, our prayers for Ien-cheo are partly answered, the leader of those who violently expelled us from the city is convinced of his error, and seems eager to make amends for his wrong-doing by assisting an earnest servant of Jesus Christ to obtain a house in the city, and now, the people who have so long sat in the darkness of ignorance and superstition, will at least have an opportunity of hearing of One who is mighty to save, and mighty to keep all those who come to God through Him.

Joys and Sorrows.

BY REV. ALEX. SAUNDERS, P'ING-IAO, SHAN-SI.

BY a former letter you were informed that our Annual Native Conference was to take place on August 27th and 28th, but the time was too short for us to get round this large district, visiting enquirers, etc., so we had to put it off. The Conference will now be held (D.V.) towards the end of October, and we shall be glad if friends will

pray for us, that it may be a time of manifested power and blessing.

Among our visitors during the past few weeks were two telegraph clerks and two of the

MANDARIN'S SECRETARIES.

They called twice during the week, and also came to the service one Sunday. Unlike

that class of people generally, they listened attentively to the Gospel, and also took away several Gospels and tracts, and we trust that the Holy Spirit will quicken them to know Jesus. Another visitor was a man of business from a village some distance off, who has been here several times before, but this was the first time I had met him. He

also seemed to give an attentive ear to the Gospel. In this way one and another comes and goes, and they hear the Word of Life, but we long to see every town and village systematically visited by the native Christians. We want to see the native Church a real witnessing Church for Jesus. Pray that they may be so filled with the Spirit that they cannot but speak to those they meet of Jesus' mighty power to save. Our boys' and girls' school also needs prayer. We are in need of Spirit-filled teachers for both, and it may be that these schools cannot be opened this year because of this lack.

The attendance on Lord's Day usually falls off not a little during the summer months, and this year has been no exception, but we have been encouraged by a steady increase for some weeks past. The church members attend regularly, but the enquirers are sometimes not so regular during the summer. We are having our chapel

enlarged just now, and when finished it will seat

ABOUT TWO HUNDRED MEN

and fifty women, and we trust that during the coming winter it will be full every Sunday.

Another of our church members has been called hence, Uang-uin-hsiong, a man whom we baptized soon after coming here, about four and a half years ago. He has never been bright as a Christian, but as he has had poor health and been a great sufferer for several years, this may have had some effect upon his spiritual life. We trust that now he is in the presence of Jesus, where all imperfections are done away. We have also been caused sorrow by the backsliding of two church members, whom we have had to exclude from church fellowship—one, a man who has gone back to opium, and, although he has been visited and pleaded with several times, still persists in his sinful

course. The other is a woman, who has had the feet of her daughter-in-law bound. The daughter-in-law when married to this woman's son had large feet, and she had them bound afterwards. May the Lord give repentance to both. We are looking for much blessing, and seek your prayers, that our cup in P'ing-iao may run over.

I am now busy visiting the village churches, examining candidates for baptism, etc. On Tuesday I visited one four miles from here, and there, out of twelve candidates, we accepted two—one man and one woman. We need special wisdom for such work, as we feel great care must be exercised in admitting men and women to church fellowship. Our little family is well, and we are thankful to have passed the hot weather without sickness. We believe that the Lord's appearing is very near, and much has yet to be done here. Pray that strength may be given to us to do it speedily and well for the glory of our coming Lord

In Memoriam—Miss Florence E. L. Sutton.

BY REV. ROBERT WALLACE.

IT was on Saturday, October 9th, 1897, that Mrs. Wallace and I said good-bye to Miss Sutton at Toronto Station, as she was leaving for China, to take up, as she thought, a long and happy life work, and on Saturday, October 8th, 1898, we received the sad intelligence of her unexpected death, from dysentery, at Chcfoo, on September 3rd. She had been in China barely ten months when the Master said, "It is enough." Her day was short, but it was very full of earnest, self-denying service. One who knew and loved her well writes: "She lived for others, working quietly and unobtrusively, and never spared herself." She had indeed drunk deeply of the spirit of the Master, who "came not to be ministered unto but to minister," and her life, both in Canada and China, was just a sustained act of glad and loving self-surrender for the sake of Christ and His cause.

Miss Sutton's father was a naval officer who was sent out by England to help the Japanese to organize their navy, and thus several years of her early life were spent in Japan. After returning to England the family settled at Weston-super-mare, where her stepmother and several brothers and sisters still reside.

In 1893 she came to Canada, bringing a small party of orphan children to the Marchmont Home, and as we were in need of a secretary at that time, she accepted the position, and remained with us for four and a half years, till she went to China. Although a professing Christian when she came to us, she soon discovered that this was not the same as being a possessing Christian, and having the blessed assurance of pardon and peace through faith in a crucified and risen Saviour. When she did fully accept of Christ, it was very beautiful to see how eagerly she sought to learn of Him, and how rapidly she grew in grace. She became a member of the Belleville Baptist Church, and a most earnest and enthusiastic Bible student, enjoying very much searching the Scriptures in connection with the daily Bible lessons in the Home. As to her qualities as a worker, it is impossible to speak too highly. She had considerable natural ability, a sweet, unselfish spirit, willing to take the lowest place and work, though capable of taking the highest when the occasion occurred. She greatly enjoyed her work among the children; her gentle, loving manner endeared her to all, and her earnest words and faithful teaching will, we trust, still bear fruit in the hearts and lives of many who shall be her "crown of rejoicing in the day of the Lord." She had an especially warm heart for the little three and four year old boys and girls, who came out in the different parties year by year, and found it very hard to part with them when they were adopted and went off to their new homes.

As the Marchmont Home is represented by its workers in nearly

every heathen field, she soon began to take a special interest in China, through hearing so much of Mr. Horne and his work.

The paper "China's Millions" was read with sympathetic interest every month, which led to earnest prayer for the work and workers in that dark land, and soon the call was heard, as surely it must be heard at one time or another by every really consecrated Christian, "Whom shall I send and who will go for us," and although deeply conscious



THE LATE MISS F. E. L. SUTTON.

of her weakness, and through humility, hardly thinking herself competent to take part in such a glorious work, the loyal answer came, "Here am I, send me."

Though heartily appreciating the opportunities afforded for definite Christian work in the Home, yet she felt that the "regions beyond" had greater claims upon her, and we very gladly, though sorrowfully, having respect to our own loss, acquiesced in her decision to offer to the China Inland Mission for service in China.

A short residence in the Toronto Home speedily proved to the Director and Council that she was indeed a choice worker, rarely endowed with both spiritual and mental gifts of a high order, and her offer of service was gladly accepted.

After a short, but happy stay at the Training Home at Iang-cheo, where she made rapid progress with the language, she was called to take part in the work at the Girl's School, Chefoo. Her experience in Belleville had fitted her for this important work, and though she longed to begin direct work in the interior, she gladly yielded her own will, and proved a most devoted and efficient worker during her brief service at the school. Mrs. Murray, of Chefoo, writes: "She was ceaselessly at work, and every spare minute was given to the language. She lived a quiet, busy life, self-forgetting and always caring for others."

Owing to her anxiety lest the work should suffer, she did not rest as soon as she ought to have done when the dysentery developed, and though everything was done that medical skill could suggest, and though she was lovingly cared for by trained and tender nurses, she rapidly sank, and passed into the presence of the King in the early morning of Saturday, September 3rd.

Her beloved friend, Miss Burton, who was with her through-

out the illness, writes: "Her love for the Chinese was very strong, and, though the servants had been giving her much trouble, she loved them and thought of their souls incessantly. At every prayer meeting, no matter if it was for the Schools or the Provinces, she always prayed for the servants. Her last conscious act was to join with me in repeating the twenty-third Psalm, and our dear old amah, when she saw her in the coffin, said through her tears, 'She fears no evil.' Among the loving tributes of wreaths and flowers, three were brought by three of these dear Chinese women, and though the bright scarlet and yellow flowers might have looked strange beside the pure white of the others, I am sure she would have prized these simple tokens of loving esteem more than all."

Where the work is so vast, and the labourers so few, every dear one thus removed leaves a sad blank in the ranks; may it not be that some one, reading this little sketch of a devoted worker, will be led, under the promptings of the blessed Spirit, to offer for this glorious service, and go out to take up the work that has fallen from our sister's hands. Time is short; a million a month in China are dying without Christ, having had little comfort or love in life and going out into the darkness with neither peace nor hope in death. "Whom shall I send, and who will go for us?"

A Glimpse into a Missionary's Diary.

FROM MR. JOHN DARROCH, OF LUH-AN, AN-HUEI.

WEDNESDAY, June 15th.—Left Luh-an, and reached Muh-ch'ang-p'u, having travelled thirteen miles. Was detained here by rain. Tried, with poor success, to find an audience in the tea shops. Had a few opportunities of dealing with individuals. Friday reached Chong-sing-tsih. Had a very good time on the street, preaching in the evening. The village is one street, less than half a li (a li is about one-third of an English mile) in length, of mud houses with straw roofs. Reached Cheng-iang-kuan on Saturday.

The district is very poor, and there is very much suffering, through the failure of the crops. I have seen half-a-dozen people dying of starvation—simply and literally dying of hunger—and I just marvel that the sight affects me so little. Others I saw able to beg for the food people have not to give. I have been assured that half the population are living

ON ONE MEAL A DAY.

The farmers who have reaped anything are fairly well off, for, though the harvest has been bad, they get good prices for what they have to sell.

Robberies are frequent, and the mandarin hardly cares for any of these things.

Friday, June 24th.—Left Cheng-iang-kuan for Sheo-cheo. This district lies very low, and large tracts of country are under water. The roads are difficult to traverse, being often intersected by broad streams, which are non-existent in the winter time, for then the water is low.

Saturday, June 25th.—Reached Sheo-cheo. Spent Sunday and Monday in this place. Visited the tea shops, where I had good talks to the people. In the cool of the evening preached at the la-men door, and had a large crowd, who listened well, and were prepared to argue not a few points.

The mandarin sent round his card to ask where I was going and to offer an escort.

This I declined, assuring the good man I was perfectly able to take care of myself, and would not get into trouble. The next morning, however, the la-men runner came back to say that the district around was really very disturbed,

ROBBERIES WERE OF FREQUENT OCCURRENCE,

and the mandarin insisted on sending a soldier with us. I assented, because it was no use to refuse, and the man sent turned out a real help.

The native helper at Cheng-iang-kuan who came with me left at Sheo-cheo to go overland to Chong-muh-k'iao, while I went by water. After leaving this place the road was very bad, and the soldier who was sent with us helped the barrow-man in crossing ditches, ferries, etc. Fortunately we did not require any other kind of assistance.

The people in this district were willing to listen, and often seemed interested to know something of the Gospel and why we had come to China. The people are aware that the control of the customs is passing into the hands of foreigners, and generally know the reason for the transfer. They don't seem to mind a bit. Indeed, the boatmen are very pleased at the change, hoping to have an easier time with the foreign than with the native official.

Saturday, July 2nd.—Reached Huai-uen-lsien. Met the native preacher of the American Presbyterian Mission on the street. He took me to the Hall, put me up, and treated me very kindly. The people here come freely about the Hall. A few are hoping to be baptized. The preacher and his wife were both trained in the Mission Schools. He seems an earnest young man. Mrs. Yuh, his wife, plays the organ on Sundays, in this way attracting a good crowd. I preached for them on Sunday morning, but I think the sermon could not have been very good, as the people were very noisy and restless.

I intended to go from Huai-uen to Suh-cheo, but found that the roads were impassable, the river having risen so much that in many places the road passed through a marsh. I had, therefore, to change my plan and come by boat to Lin-huai-kuan.

This is one of the most important customs barriers on the Huai river. There is a fair-sized town on either bank. The people know a good deal of the Gospel and were very friendly. One man listened very attentively to all I had to tell him and then said, "We in China just hate Jesus!" I replied, "You don't hate Him so much as we foreigners did, for we crucified Him." It seemed a very striking thing to him that we had crucified our Lord, and it did not seem so impossible to believe that one day the Chinese, too, might honour our Saviour.

We were having worship one night in the inn.

A COARSE, BURLY BARROWMAN

came and sat down, or rather squatted, as the people of this district are fond of doing, on the floor. He interrupted me, saying, "Is that all from that book?" "Yes," I said, "it is all from the book." "Why," he said, "they say one cannot understand your books. That is all plain and easy to be understood." We finished worship, and he said, "Every word you say is true. Every word is right, but it is not possible to do it. Why, if you were to act like that, the people here would trample you in the mud, and when you raised your head they would trample you back again." The next day he greeted me from the midst of a crowd, "Teo, Sien-seng (Teacher Teo). If we were all to do as you preach, what would there be for the mandarins to do? They might as well give the job up." I managed to persuade him that we need not bother ourselves about what the mandarins would do; and once again I went over the story for the

benefit of the others. They all declared that this was the Truth, without a shade of error. May God give them grace to believe in Jesus!

There is much suffering here, too. The grain was ripe to harvest, when, in two or three days, the river rose so rapidly that miles and miles of wheat were covered with six to ten feet of water. Numbers of people come begging, and it is difficult to

refuse them the help they certainly need; yet to give them even a few cash each would not only mean a large sum of money, but would give an altogether wrong impression of our errand. They come and say, "Foreign teacher, you have come to do good deeds; help me." I say, "No! I have come to tell you to repent and believe the Gospel. I read again the story of Jesus feeding the multitude, and the consequence of that act.

Jesus did not accede to the second request of the people for bread, though it was well within His power to give them what they so eagerly sought. The Chinese are as mendacious as the Jews, and feeding them won't convert them.

Monday, July 11th.—Left Lin-huai-kuan for Feng-iang by boat, the road being impassable on account of the heavy rain. Arrived, and put up at a fair inn.

Notings from Sin-tien-tsi.

BY MISS F. M. WILLIAMS.

THE Chinese New Year began on January 22nd. We commenced the day with a native service, at which quite 230 people were present; a few words were said on the text, which we have taken as our motto for this year, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God" (John 11:40). We received several gifts that day, amongst them 130 packets of "mien" (dough-strips)!

In the afternoon we heard a great beating of drums, and, going out, we discovered there was an eclipse of the sun, and the people were "beating the drums to frighten away the dog in the sky, which was eating the sun"! The next day we tried to explain the reason of an eclipse to some of our neighbours.

On the 15th of the first month, about 400 guests visited us; there was a general gathering at the temple near by, to offer incense to the idols and ask for exemption from sickness during the year.

ONE MAN DIED IN THE TEMPLE

that day in the act of offering incense, and many seemed to be impressed and solemnized by the occurrence. Some of the Christians came to help us tell the Gospel to the crowds, and many tracts and portions of Scripture were distributed during the day.

Our Boys' School re-opened on February 8th, and the next day we invited all the boys to dinner, and gave them some toys in a bran-pie, with which they were greatly delighted. We have eight new scholars this year; and our numbers are now 16. The new boys are, with one exception, all under 11, such dear little fellows, they are remembering the Bible stories well, and it is a great pleasure to teach them. Miss Davies gives them a Bible-lesson for half-an-hour every morning, and I in the afternoon; four of the elder boys are members of the "Children's Scripture Union." These come to me every morning after breakfast, and we read the portion together.

Dear old Yuen-ta-niang goes on increasing in love to the Lord who has saved her. She came this morning to tell us she was on her way to spend a month with her daughter, who lives a day's journey from here, and

TO BRING HER COLLECTION MONEY,

as she will miss the next collection Sunday. The dear old woman really loves "to give to God," as she calls it.

At Christmas time we made her a present of a lock, knowing that when the thieves broke into her house they had carried off her lock. She found the new lock very difficult to open, and at first had to spend much time and strength over it, until, she said, the perspiration rolled down her face. Then it suddenly occurred to her, "Why have I not prayed about it?" She then knelt down and said, "Lord Jesus, you put it into the hearts of the teachers to give me this lock; will you help me to open it?" Then she tried once more, and immediately, without any difficulty, was able to open it. This has greatly strengthened her faith, and when some of her heathen neighbours tell her it is all nonsense to trust in a God she cannot see, she tells them the story of the lock!

Chao-ta-niang, the Bible-woman, also gives us much joy. She is increasing in spiritual power and earnestness, although still having to bear a good deal of petty persecution from some, whose evil ways are reproved by her faithful testimony. I suggested her having a few days' holiday at the New Year, but she said, "No, the time is short. I would like the Master to find me at my work when He comes." For the same reason she only takes half the day on Saturday for herself, instead of the whole as formerly.

On Monday the framework of

OUR NEW CHAPEL

was erected; the pillars, beams, and other pieces had been fitted into each other on the ground, and ropes attached, then by the united strength of seventy-five men they were pulled up into position on the stone supports. Twenty-five of these men were workmen, and the rest were voluntary helpers, more or less connected with us. It was a work attended with danger, and we all realize God's goodness in preserving the helpers and letting all be done so happily and well. In building ordinary Chinese houses, it is a custom to fix on to the highest beam some characters referring to the idols, either extolling them, or seeking prosperity from them. To the centre beam of our building we attached a large sheet of red paper with the words, "I will fill this house with glory, saith the Lord of hosts," Haggai 2:7. Early in the day we all assembled together for a short service, and Bishop Cassels spoke on—1, Building for eternity; 2, the necessity of counting the cost; 3, the importance of building on the right foundation.

News from Bhamo, Burmah.

LETTER FROM MRS. THOS. SELKIRK.

THE women of Burmah, unlike the women of India and China, are quite free to go about as they wish, and there is nothing to prevent their being reached at the same time and in the same manner as the men, i.e., by street and chapel preaching. The whole front of each Burmese house is open to the street, and cooking, sewing and shop-keeping go on in sight of all passers-by. They are a free, careless, happy people, and will sometimes spend several days and nights together in a feast, where they have games,

theatricals, etc. The women are looked down upon to a certain extent, but have a good deal of influence, sometimes even carrying the family "purse," which is often filled by their own earnings. Comparatively few have accepted the Gospel. Their life is too careless for them to give more than a passing thought to serious things. But some have been brought to Christ, and are doing good work among their own people.

There are several other tribes in Burmah besides the leading one of the Burmans. In

the east and north-east there are many Shans. They, unlike the Burmese, are a very hard-working, thrifty people. When you go into their houses you find the earth floor swept clean with a little grass-broom of their own making. A low, round table hangs from the roof, little low stools are standing about, and the pots and kettles are put away in a little cupboard in the wall. Their homes are much cleaner than most of the houses in Burmah, and they look prepossessing and very neat in their dark blue suits, with tall,

dark blue turbans and with their frank, open faces. They are usually busy making brooms and thatch or working in their little gardens. Some mission work has been done among them, but in many places it is comparatively new.

among their own people, and are also sending missionaries to other tribes. The work among the Kachins has not been going on so long, but is encouraging. There are schools among all these people, and boys and girls learn together in the same classes.

plenty of work among the women and girls, and I hope some day to be there. At present I do what the Lord gives me to do here. When I first came to Burmah I had my hands full with a large Kachin school. I became very much attached to them, and they often call

ME THEIR "MAMMA"

still, but when I was married that was given over to other hands. There are not many Chinese women here, but I try to find out those who come, and visit them, and, if possible, get them to come and see me, when I can teach them something of the Gospel; but they seldom stay in Burmah long. I have also a very interesting weekly class for English-speaking children and one for young ladies, and we do what we can for the English-speaking people of the town and for the English soldiers who are here. It does not seem much I can do, and I often wish I could be right among the Chinese, but that will come at the right time, no doubt, and even now I find plenty to do, having only one servant, and doing most of my own sewing.

The Chinese who come here marry Burman wives, and the children do not understand Chinese. Ever since my husband has been here he has been looking for the way to open into China from this side. We have now one missionary in Teng-yueh, the first important station, and as soon as we can find a suitable house we expect to make our home there. An English consul has been appointed, and is now on his way to that place with his wife and two children. I have been over once with Mr. Selkirk, and found the women and children very friendly in the short time we were there, and I longed to be at work among them. Please pray that the Lord will open the hearts of the people for the Gospel message.



CHINA INLAND MISSION PREMISES, BHAMO

The Karens and Kachins are mountain tribes. They are exceedingly

DIRTY AND DEGRADED

in their mountain homes, and seem very little above the animals, but when taught they improve wonderfully. Their religion is a religion of fear, and when told of a God of love, the good news is as strange as it is wonderful. Many of the Karens, both men and women, have been brought to Christ. They are doing much to carry on the work

although very few girls attend the heathen schools. There is a college and seminary in Lower Burmah for boys, and also a large boarding school for girls. From the latter many Christian girls go out as teachers and Bible-women. There is also a hospital in Rangoon, where native girls are trained, and become very useful, not only to their own people, but also to lady missionaries.

You ask about my work. My husband's work is among the Chinese, and we would like to be in China, where I would have

Prayer to the Dragon King.

BY MR. F. C. H. DREYER.

P'ing-iang Fu, Shansi, August 10th, 1898.

I AM now no longer at I-ch'eng, but am writing from P'ing-iang. The former station was opened expressly for ladies' work, but I was surprised to be relieved so soon, and was sorry to leave, as I enjoyed the work there very much. Two ladies came, however, and as Mr. and Mrs. Kay had returned to K'uh-u, I was asked to come here in their stead.

I have been here about two months. Most of this time was spent in the routine work of the station, and study, as the people are very busy in their fields. Our busiest time with the best opportunities for work, will soon begin now, and continue throughout the winter and early spring; then the people have but little to do, and can afford to take the time to listen to us. This summer has been very hot—103 to 106 in the shade for days—and it looked as though the autumn crops would be entirely ruined by drought. The officials led the people in praying for rain to the

"DRAGON KING OF THE FOUR SEAS"—

the Chinese Neptune—and there seemed a general scare. This place is often on the verge of a famine, as it misses many of the showers which touch near by. The Lord has heard our cry, however, and sent some splendid rains during the last two weeks, so that we may hope for a tolerable yield from the later crops, although the earlier

autumn crops will practically be nil. Of course we have abundant evidence that the people do not know the God "from Whom all blessings flow," for they have been flocking in crowds to the theatricals held as a thank-offering in honour of the rain god, to whose compassion the recent showers are attributed.

P'ing-iang is a prefectural city (Fu), which governs nine districts (Hsien). It claims the honour of being the capital of one of the first Emperors of China, the celebrated Iao, 2,300 B.C., whose praises are sung to this day, and whose home is said to have been at I-hsien, ten li south of the present city. Near by there is an immense temple erected in his honour, and a few miles to the east his sepulchre is still shown. The city is four square, excepting the western side, which runs parallel with the Fen river. It is enclosed by an earth wall 30 feet high, 35 feet thick at the base, by 20 feet wide at the top, the outside of which is lined with a thick brick wall, crowned by a castellated parapet. It is about four and a half miles in circumference, and has four massive gates, which are closed at night. This wall is a great blessing to us, as it affords a delightfully quiet walk with pure fresh air, away from the stench of the city. The original wall is said to have been built about 200 B.C., and the main part of it is still in good condition, though, of course, the upper portions have been frequently repaired. It was originally built of massive blue brick, 16 x 8 x 4, and the natives judge by the size of the

FINGER-PRINTS ON THESE BRICKS

that the inhabitants of this place 2,000 years ago must have been much larger and stronger than they are to-day. The city with the large southern and eastern suburbs were once thickly populated and in a flourishing condition, but during the last two centuries they have greatly suffered by visitations of earthquake, famine and repeated rebellions, so that now the southern suburb is no more, while within the walls of the eastern suburb and the city itself large open fields are under cultivation where once stood hundreds, perhaps thousands, of dwellings and shops lining busy streets. It is sad to look upon, and to consider that in part at least this ruin is due to their own folly and sin. China has too long been resting on the oars of her past achievements, while with the current of time her barge has been swiftly drifting down to ruin. She has received some perilous bumps against the ships of the nations of late, and it seems that at last she is being aroused from her dreams of the golden past to realize the dangers of the present. Among the numerous railway projects and other foreign innovations now in the air, perhaps the one that concerns the people of this vicinity most is the sixty years' grant to work the enormous coal and iron deposits in the south of this Province, together with the right to build necessary railways to connect with trunk lines, secured by a British, American and Italian syndicate. These things are already making a stir. Several of the official class have come to see us quite excited and anxious about their future. They begin to feel their ignorance, and to see that unless they keep "abreast of the times" they may in a few years be superceded by those who will. One young fellow actually made an offer to engage Mr. Kay or I to teach him English, arithmetic, etc. They want western civilization without Christianity—its root and stay. Would that they might see their need of a new heart rather than a new dress. Would that they might have as great an eagerness to learn the language of Heaven as to learn the language of England and

America, and to possess the unspeakable riches in Christ as to gain the perishable and unsatisfying riches of this world.

Dr. and Mrs. Wilson have a hospital, dispensary, and opium refuge here, which with their personal expenses are entirely provided for by their own private means. It would be well if many more such might hear God's call to come and live and work for Him among the heathen! The sacrifice may be great, but the

REWARD WILL BE GREATER STILL.

The doctor is an amiable companion, and having been away from other foreigners so much and so long, it is a real pleasure to me once more to have a friend with whom one can have a walk and a chat after the day's work is ended. Four ladies—one an American, Miss Walter—have a compound of their own, and have done excellent work among the women. I am more free for evangelizing among the villages. I hope to spend much time this winter in preaching at fairs, markets and theatricals, and on the street. I have an earnest helper, Mr. Uang, who is a fairly good street preacher, and delights in that work. Of course our preaching is very simple, and may be summed up in Mark 1:15, "Repent ye, and believe the Gospel." Yet if one is dry and uninteresting, the audience scatters just as quickly as at home. We need more power, not only to hold attention, but to move the heart, for if they move slowly in matters temporal, their lethargy is still greater in matters spiritual. The first sentence they learn at school says, "Man's nature at birth is good." So they don't consider themselves so bad after all, and can't understand why we should go to such trouble for their sakes, unless being well paid by our governments, we have some ulterior motive, such as to win away their hearts and deceive them to become foreigners. "Who is sufficient for these things?" "Our sufficiency is of God." Pray that it may ever be truly so.

Uphill Work.

BY MRS. J. A. SODERSTROM.

King-ning Cheo, Kan-suh,
July 1st, 1898.

THE early months of this year were full of hopes for a Boys' School, and it seemed promising at one time, as we had settled with a very good native teacher who was not an opium smoker. This is so unusual, as they nearly all smoke the drug, that we felt it must have been a special provision of God, so you may imagine our disappointment when, at the time for opening the school, he did not appear, and word came to us that his son was ill with some mental disease, making it impossible for him to leave home. We were not sure whether this was the truth or only an excuse, but had to submit, as we could do nothing; we had prayed much about it beforehand, and had felt guided of God. However, we had just to buckle on our armour again and go on, for in the face of all disappointments we knew that our God sat King over all, and that though now we might seem to lose, it would not eventually be so. Chinese pioneer work is full of discouragement, and the only thing to do is to go right on with your face Godward, and thinking of "the things that are not, as though they were," for we believe that it is still true "that this is the victory that overcometh the world, even our faith." We earnestly commend this effort to reach and help the children of China to your prayers and sympathy, and we feel that the hope of China lies in the children if they can



PAGODA AT U-CH'ANG.

be taught and won for Christ. At present children act a great part in all ancestral worship, and into

TINY BABY HANDS

are often placed the incense sticks or paper money to be burnt at the grave or before the

tablets of father or grandfather; and their little lips are early taught to lisp superstitious lies.

Nor was this the only disappointment which the new year brought us. Our little Opium Refuge was got ready to receive patients, and many had asked about coming,

but not one came; the reason for this we felt might be that we had not lived long enough among the people to have sufficiently gained their confidence, and we are hopeful for this autumn. The opium crop this year is a complete failure, so it will only be those who can afford to pay a high price for it who will be able to get it, and many will have frightful struggles with its deadly craving. We believe that through this channel much good work may be done when once it gets started. We have had months of dry weather, and all the summer crops are a complete failure, and there has been little else going on for a long time but fasts and pilgrimages to idol shrines to pray for rain; but none fell until to-day—it has been wet half the day, so it is possible that the late autumn crops may be saved, though they need much more rain yet. This failure in crops will make a great difference in the way of living to these already very poor people, as the price of food is now double its usual value, and some more than double, and it will be still higher before the long winter is past. It will not, we hope, amount to a real famine, but there will be much poverty. What this means in cities without a single charity, no hospital, no doctors (except those who are worse than none), no workhouses, no relief funds, led by kind-hearted men and sympathetic women, no district visitors or nurses, whose hands and hearts are ever ready to do anything to relieve pain and suffering, can only be understood by those who

live amongst it. We often feel that if only the Christian

CHURCHES WERE ALIVE

to their great and high responsibility these things would not be so.

Our visiting in the villages is encouraging; in most places they receive us kindly, and, though the Kan-suh mind is very dense, they listen to preaching fairly well, and doubtless it is not all lost. The city visiting is also easier than it was; we have access to more houses, and also are very much better received than last year. The women are much less frightened than formerly, and will sometimes listen for quite a long time. A woman asked me the other day why I did not intercede with heaven for rain on their behalf; if my sins were forgiven I ought to have more power. I told her that God wanted to teach them some lessons, and to turn their thoughts to Himself, which was of much more importance than getting rain, and that if they repented and confessed their sin—the worst being that of worshipping idols—I was sure that He would answer their prayer for rain. But—poor people! we are sorry for them; it is only two years since that those a little north of us suffered dreadfully from the Mohammedans, who robbed and burnt and wasted everything, and now this failure of the crops seems very hard for them.

This last day or two our hearts have been saddened by an evil report which has reached us. The Devil is never idle, and, alas!

always finds some willing instrument to do his bidding, and the Chinese are open to his every device. The tale goes that some lad whilst herding sheep among the hills found a brick which had been buried, and on which were written red characters. Some say that we have put it there to interfere with the rain, and others say that the characters are not the same as ours, and that perhaps the Tibetan Lama (priest), whom they engaged to pray for rain, did it. Another tale is, that we have gone into an empty courtyard and

BURIED A BASIN

in order to turn away the rain clouds, and which, they say, they have dug up after we have left. These are some of the subtle weapons of the great "father of lies" which we have to contend with. We hope that our landlord is somewhat interested in the Gospel, and we would ask you to pray for him. His name is "Ho-fan-tien"; it is always very hard for first believers in a place to take a stand, and they often suffer very much persecution, both from their relatives and from outsiders.

We have had a great number of opium-poisoning cases this last month; the want of rain has led to many family troubles, and they know of no other way out of them but either to eat poison or throw themselves down a well and be drowned.

"Glory ye in His holy name; let the heart of them rejoice that seek the Lord" (Psa. 55:3).

Tidings from the Provinces.

CHEH-KIANG.

Kin-hua.—Mr. Dickie reports that, at Pu-kiang, there are now over twenty persons who are looked upon as enquirers. When there recently, he was much cheered by their anxiety to learn more about the Gospel. At Ma-k'iao-t'eo some thirty persons profess to believe the Gospel, and are desirous of having an Evangelist to reside there. They have bought a house for a chapel and are going to make it over to us as soon as it is repaired. It cost 125,000 cash, and it will take about 30,000 cash to put it in repair. Our brother desires an interest in your prayers, that the Lord will guide about the matter of the Evangelist.

Shao-hsing.—Mr. Meadows writes: We have fifteen or sixteen enquirers in this city—an unusual thing. Pray for them, please."

T'ien-t'ai.—Mr. Doherty reports that a spirit of unrest and hostility to the foreigners is prevalent in this district.

Long-k'ang.—Mr. Wright, in a recent letter, writes as follows: "April 18th was an important day in this city, being the birthday of the god of the eastern hill, or Tong-ioli. From the 16th to the 19th the city and roads were crowded with men and women, in holiday dress, who had come to worship the idol, and to enjoy the theatrical perform-

ance got up for its benefit. Our chapel and house were crowded continually from eight in the morning until dusk, and sometimes on until dark, the Gospel being preached in the house to the women by Mrs. Wright and her women, and in the chapel to the men by the evangelist and myself. We were delighted by the attention many gave, but the following results rather surprised us; on coming out of the chapel, I found scattered around the porch quite a quantity of destroyed incense, and right outside the chapel a quantity more. On enquiry, I was told that this had been destroyed by some of the idol-worshippers, who had been convinced of the uselessness of their idol of wood or stone, while listening to the Gospel in the chapel, and had decided not to go near the idols. Several women, who had been hearing the Gospel in the house, had done the same thing, and returned to their homes without taking part in the idol worship, and the money they had brought to buy incense, candles, paper, etc., for idol worship, they gave to a poor woman to buy herself some rice with! We praise God for such results, and pray that those who have received this little light may go on to know more fully God and His love to men.

May 23rd was our Quarterly Church Meeting day, when five converts were baptized, four women and one man; and at the same time six more gave in their names as de-

siring baptism this year. At this meeting we were also encouraged by seeing a manifestly greater desire on the part of the brethren to preach the Gospel to the heathen. One, instead of giving nine days of his time this year, promises to give twenty-one. Several, instead of nine are giving fourteen; and others, who had, so far, given but little of their time to this work, were ready to promise seven, ten and fourteen days; so that we have a busy family, and I think no 'drones' amongst us, and this without any remuneration whatever.

A village or cottage meeting, to be held every Tuesday evening, was also proposed and taken up heartily. The country brethren decide upon the village where the meeting is to be held, arrange with the villagers, and get table, stools, etc., ready; and the town brethren accompany us to help in speaking, singing, etc. The meetings we have already had have been very hearty and encouraging. We leave our chapel about half-past five, or earlier, according to the distance we have to walk, and return generally about half-past ten. Our audiences vary from thirty to two hundred or more.

At the same church meeting we were also encouraged by the liberal offer of one of our native brethren. For some time we have been trying to rent a part of a shop to use as a hall for preaching, but, although willing to pay a good rent, we had been unable to get

one. This brother heard of this at our meeting, and offered us a part of a shop belonging to him, at just half the rent he got from others. We accepted his kind offer, and the shop is now opened for the daily preaching of the Gospel.

The last—and not the least—of our interesting items is the conversion of Kin-oh, the bricklayer, and also, to a certain extent, of his family. A relative of our chapel keeper, he had heard the Gospel often, but delayed and delayed, until over a month ago, when our chapel-keeper visited him and had some straight talk with him, with the result that he has come right round, attends now all the services regularly, and is as much one with us as though he had been a Christian for years, instead of for such a short time. It was a very happy day for him, as it was also for the chapel-keeper, when his kitchen and other idols of the house were destroyed."

KUEI-CHEO.

Kuei-iang.—Mr. G. E. Betts sends an interesting account of a six weeks' visit to Tsuen-i Fu, a hitherto hostile city, five days' journey from Kuei-iang. While there he found the people very courteous, and had many opportunities for preaching the Gospel. He and his native companion entered nearly every shop in the city, and sold in all over eight thousand cash worth of books and tracts.

SHAN-SI.

Ta-ning.—Miss Elsie C. Gauntlett, writing of K'eh-ch'eng, an out-station in this district, on June 25th, says: "You will be glad to hear that, in spite of the persecution which has been going on so long here, the Lord's work is prospering. A teacher named Song has for some time come regularly to worship, and when in the city, to morning and evening prayers. His village is about thirty li from here. He gave us to understand he wanted to believe the Gospel, and bought a New Testament and hymn book. As he had not been an opium-smoker, he could not have heard the Gospel from our Refuge; so we wondered why he came, and whether his motives were true. It is unusual for this class of men to come purely for the Gospel's sake, and at first we were faithless; but what was our joy to find that his motives were true, and that he had heard of Jesus through two other teachers who broke off opium in our Refuge two and a half years ago. Our old Pastor Chang went, last week, to destroy Mr. Song's idols. Please pray for this man, that he may be kept faithful, and be used of the Lord to the salvation of many others. The two teachers, Ho and Iang, through whose influence he was brought in, are being used, especially Ho (the one who has been so persecuted during the last eighteen months), and they are so out-and-out that I believe there is a great work for them in the future."

Hong-tong.—In a letter dated June 4th Mr. M. Broomhall writes: "We have established eight more centres for regular services, making a total of twenty-five places of worship. Since the establishment of a body

of local preachers, twenty men have been enrolled, apart from the church officers. One of these has since died, so that now our total preaching staff of unpaid natives is sixteen church officers and nineteen local preachers; total, thirty-five."

Lu-ch'eng.—Miss H. J. Rice, under date of June 14th, writes: "On Saturday we had the joy of seeing four women baptized, three of whom are over sixty years of age. After the baptisms, we had short testimonies. The three older women said little, but testified to having put away their false gods, and that they were trusting in Jesus for salvation. Mrs. Yin, the wife of one of our deacons, told us something of her story. She was formerly an opium-smoker, and broke off the habit at U-u, where she also heard the Gospel. She believed, and on her return home unbound her feet, which greatly angered her family. Finding their threat and persuasions alike useless in changing her, some of her male relatives tied her up by her hands and beat her, and the women took away her shoes and stockings, and compelled her to bind her feet again. Within a very short time, the men who caused her to be beaten both died suddenly, so that fear fell on the hearts of her other relatives, and they decided to let her alone. Though not allowed to see Christians, she secretly believed in Jesus as her Saviour. Some months subsequent to this she was married to Mr. Yin, and has, for more than a year, shown by her life that she is a follower of Jesus."

Siang-uen.—Miss Rice, in writing of a visit on the 15th July, says: "Formerly the people here were very friendly, but within the past month or two unpleasant rumours have been circulated about the foreigners by the enemies of the doctrine we preach, emanating, we know, from the Enemy of the souls of this perishing people. The women seem very much afraid of us when we go out on the street. But we are hoping for better things as the days go by, for our God is able to disarm the prejudice of the people, and make them willing, yea, anxious, to hear the story of salvation. We need your prayers for ourselves, that wisdom may be given to us; and more, that the power of God may rest upon us, that His name may be glorified in this place."

"Saturday we visited the widow of whom I have written before, she having returned to her brother-in-law. She received us very cordially, and I liked her appearance, though she is still very timid, especially in her brother-in-law's presence. I am sorry to say that, under pressure of circumstances, her feet have been rebound, though I believe it was much against her will. Her brother-in-law, as yet, positively refuses to let her attend the services on the Lord's Day, and compels her to work. Please pray for her deliverance."

SI-CH'UAN.

Shuen-k'ing.—The following extracts from Bishop Cassels' letter, dated August 9th, will be read with interest: "I have been down

to Shuen-k'ing with Mr. Evans, and we have been fully reinstated there."

"A new and suitable house has been obtained, and a number of the gentry are witnesses of the deed. The gentry have also, at the instigation of the Prefect, drawn up a guarantee bond to help us in the future. In answer to many, many prayers during the past years, prayers which have been intensified of late, the Lord has at last given us a wide open door in this large and important city. We went through fire and water; but He has brought us into a wealthy place, and we are now seeking for the grace we need for the new circumstances."

"We have had many opportunities of learning how to be abased, now we are seeking how to learn to abound, and perhaps it is the more difficult lesson of the two. We have now got into the strong city, but the gates of 'Man-soul' are even harder to take by storm; but He who has opened one stronghold will open the other, and thus His name shall be glorified."

KIANG-SI.

Iang-k'eo.—Miss Irvin, writing on the 1st August, gives the following account of a serious case of persecution: "I am sorry to have to tell you that, on Saturday last, the relatives of a family of our Christians fell upon them and injured them all. The family consists of father and mother and two sons. They broke the mother's wrist and severely injured her in other ways, making her absolutely helpless, so she had to be carried home. The father has been seriously beaten and his hand badly cut with a grain knife, and has been in great pain ever since. The younger son had his hand disjointed and his head severely bruised, besides his limbs, and has been unable to eat for three days. The other son was beaten so badly that he has not been able to do any work since."

Items from Shanghai.

BIRTHS.

- On June 22nd, at Sang-kia-chuang, the wife of R. Beckman, of a daughter, Selina Elvira Paulina.
- On July 23rd, at Han-ch'eng, the wife of R. Bergling, of a son, Robert Morris.
- On August —, at Shae-k'i-tien, the wife of H. S. Conway, of a son.
- On September 3rd, Chin-kiang, the wife of W. J. Davey, of a daughter.

MARRIAGES.

- On September 2nd, Dr. Wilson to Miss E. Hanbury, at Chefoo.

DEATHS.

- On August 28th, at Chin-kiang, Lawson, son of Mr. and Mrs. W. J. Davey.
- On September 3rd, at Chefoo, Miss Florence E. Sutton.

DEPARTURES.

- On August 29th, Mr. and Mrs. H. J. Al'y, for England.

Editorial Notes.

Monthly Text: "*Say not ye, there are yet four months, and then cometh harvest; behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.*" John 5: 35.

THE ANNIVERSARY SERVICES, which were announced for this month, have been necessarily postponed. It is now hoped that they will be held in the month of January. The details of time and place and speakers will be given later. Meanwhile, may we request friends to remember the meetings in prayer, that all arrangements may be made under the guidance of the Spirit, and that the services when held may be full of power and blessing.

Another freight shipment will be made from Toronto in the near future. Will friends of the Mission, who desire to forward any packages from Canada to China, kindly notify us at once, giving the size of the package and a general idea of its contents? It is particularly requested that no persons will forward boxes before communicating with us and hearing from us.

Will our readers kindly note that the yearly subscriptions to "China's Millions" expire upon the first of January next? We shall be thankful if friends who purpose remitting us for the paper for 1899, will do so as early as convenient, and if friends who do not wish to renew their subscriptions will send us word to this effect. The subscription price of the paper is 50 cents per annum. This amount may be sent us by post-office order or note, or in American postage stamps.

It will greatly help us if the readers of "China's Millions" will look at the address upon the wrapper of this month's paper to see if it is correct, and notify us if it is not. It is a difficult matter in an extended and frequently changing list of names to keep it accurate, and we must depend upon the kind help of our friends to enable us to do this. Kindly let us know particularly if we use the proper title in the address and the correct street or post-office box number.

We purpose making a number of changes in the make-up of "China's Millions" in connection with its issue during the coming year. The frontispiece will be enlarged, and a new map of China with the names of the stations in the same spelling as is now in use in the body of the paper, will be given. Besides this, a list of our publications will be permanently displayed, and there will be added a list of all the North American workers, with their stations and postal addresses. Other minor changes are also in contemplation, and we trust that all will tend toward the improvement of the paper and the increase of its usefulness. We shall much appreciate it if our readers will pray for us in connection with the editing of the paper, and if they will ask that its form and matter may be such as God can use in hastening on the evangelization of China.

Many of our friends will have read the articles which have been appearing lately in the "Faithful Witness" under the title "Lessons of Faith." These were reproduced, by the kindness of the Editor of that paper, Mr. William Henderson, from our publication, "The Retrospect." We are glad to announce now that the arrangement made by Mr. Henderson has made it possible to print an edition of "The Retrospect" in pamphlet form, which will sell at a rate as low as 10 cents each. We trust that this will lead to a large circulation of this book, and that more than ever it may carry blessings to many lives. The lessons taught in it, of prayer and trust in God, are very precious, and we do not hesitate to recommend its reading to anyone who desires to know the Lord more fully as the all-sufficient Saviour. It would be a blessed ministry if friends would put copies of this pamphlet into the hands of

ministers and other Christian workers. Persons desiring the "Retrospect" in more durable form may still secure it in boards for 25 cents and in cloth for 50 cents, by writing to the Offices of the Mission.

News has reached us that a serious rebellion is in progress in the Province of Si-ch'uan, and that our lady Missionaries have been forced to retire from the city of Chong-k'ing, which stands in the district most affected. This has made it necessary to give up for the present the Conference arranged in that city for Mr. Inwood, and he has gone north for meetings instead of west. Mr. Taylor writes us by the last mail that the whole country is in a state of great unrest. Therefore, let fervent, believing prayer be offered to the Lord of hosts that His protecting arm may be constantly outstretched over our Missionaries and over all other workers in China. Our Master's word to us at this time is, "Fear not; believe only!" "Is the Lord's hand waxed short? Thou shalt see."

The goodness and faithfulness of God have been again manifested toward us in answering prayer and in providing for the outfits and passages of a number of accepted candidates. We have been permitted thus to send forth to China another party, made up of six young ladies. These were Miss W. Watson, from Toronto; Miss J. Desmond, from Toronto; Miss I. Porter, from Chicago; Miss K. Richer, from Peru, Indiana; Miss G. Albertson, from Kellogg, Minn.; and Miss C. Pike, from New York City. On Thursday evening, the 17th, there was held in the Mission Home, in connection with the departure from Toronto of the Misses Watson, Desmond and Pike, a farewell service. During the course of this Dr. McTavish gave an address and led in the communion, and at the close Mr. Frost addressed the Missionaries. On Friday, the 18th, the three Missionaries left Toronto for Chicago, and upon the following days, having been joined by the other Missionaries at Chicago and St. Paul, they journeyed across the continent to Tacoma, sailing from that place in the S. S. "Olympia," upon the 27th. It is never easy to say farewell to those whom God has chosen for service through us, and we were in this sense loath to see these friends go out from our Home. But it is a glad thought that in their lives are stored up infinite and eternal blessings for the Chinese, and that in a little time, the Lord sparing them, they will have the priceless privilege of telling hundreds of heathen, who otherwise would never have heard, about God's great salvation in Christ. May the Lord have watchful care over our dear friends as they journey across the great deep, and may He bring them in mercy unto their desired haven. We trust to be able to print next month a picture of these our last Missionaries, a photograph having been taken while the party was at St. Paul. May God grant that other workers may soon follow.

It gives us much pleasure to recommend to any persons desiring a home course of Bible study, fitted to prepare them for active Christian service at home or abroad, the lessons arranged by Dr. Scofield. A number of our Missionaries are now using these and are finding them exceedingly helpful, and we are sure that persons who are unable to attend Theological Seminaries or Bible Training Schools, will find them exceptionally instructive and stimulating. The text-book used is the Bible, and its great foundation truths are taught by a series of questions, divided into six sections, an examination being fixed for the end of each section. The whole course is carried on by correspondence with Dr. Scofield. Any person desiring further particulars concerning the course may secure these by addressing the Rev. C. I. Scofield, D.D., East Northfield, Massachusetts.

CHINA'S MILLIONS

The Spiritual Life of the Missionary.

BY REV. A. P. PARKER, D.D.

From the Review of Missions.



THE spiritual life of the Missionary—who can estimate its importance? How essential it is to the successful prosecution of his work!

1. He must have a spiritual life to begin with. He must be born again. He must know Christ in the pardon of sin and by a living experience of his regenerating power. He must have been made a partaker of the Holy Ghost and have tasted of the good word of God and of the powers of the world to come. No other qualification can take the place of this. Education, natural endowments, physical strength may all be present and abound, but without the spiritual life they are nothing. The Missionary goes to China that the Holy Spirit may work through him to

BRING DEAD MEN TO LIFE;

but if he himself has no spiritual life, he only adds one more to the number of dead men already there.

2. Not only must there be a spiritual life to begin with, but it must be maintained with the utmost care. No mere memory of a happy conversion in early youth or of a glowing religious experience in former years can suffice for the needs of to-day. The Missionary must be alive now. The loss of the spiritual life, from whatever cause, means loss of power, dry rot, barrenness.

3. The danger of spiritual declension on the mission field is very real. The difficulties to be overcome in trying to maintain the spiritual life are many and serious. These may be briefly summed up under the following heads:

(1) Self. The young Missionary, who has had many a severe battle with his evil nature, thinks that when he goes out as a Missionary he can leave his old self at home and live a holy, happy life in the mission field; but he no sooner enters upon his field of labor than he finds the old self-nature still there, and the struggle has to be renewed and carried on as fiercely as ever.

(2) Isolation. Most of the Missionaries in China are so situated as to have very few American or European associates. In Shanghai, where there is a foreign community of over six thousand people—of whom more than one hundred are Missionaries, and a large number of the others are Christians—this isolation is not felt, at least to any great extent; but away in the interior in most of the Mission stations, some of them hundreds of miles from Shanghai or any other treaty port, the only associates besides the Chinese are the few fellow-Missionaries. In some of the stations there may be twenty-five or thirty Missionaries—men, women, and children—but generally not more than five or six Missionaries are found in one station, and sometimes only two, and

NOT UNFREQUENTLY ONLY ONE

Under such conditions the lack of that spiritual uplift, that mutual enkindling of faith and zeal, which the people of the home land get through association together in their great Church movements is felt most keenly.

(3) Heathenism. The heathenism all around him tends to drag the Missionary down. His early zeal, warm and vigorous, as he comes fresh from the fires of the home altars, feels the chill of the heathenism into which he is plunged on his arrival in China. Constant association with the wickedness and the superstition of the people has a terrible tendency to dull the spiritual sensibilities, and he is in danger of coming to look upon the ungodliness that surges around him somewhat as a matter of course, and his own spiritual life suffers accordingly.

(4) The daily routine of his work is another source of danger. The Missionary becomes so absorbed in his work, so full of plans for its development, there are so many calls upon his time by the Chinese, helpers, pupils, friends, visitors, etc.—in short, he has so much to do that he finds that the days are altogether too short and there are not nearly enough days in the week for him to accomplish all that he plans to do. In the midst of this hurry and flurry there is constant danger that prayer and Bible study and meditation for the cultivation of the spiritual life will be neglected. In the morning of some specially busy day there is only time, perhaps, for three or four minutes of prayer, and the Bible reading has to be omitted altogether. At night the work in hand keeps him up till a late hour, and the evening devotions are cut short. Thus, while he keeps the vineyards of others, he is in danger of neglecting his own.

(5) Squabbles among the Missionaries. It is humiliating to have to acknowledge this as one of the causes of the declension of spiritual life among Missionaries, but the truth must be told. Misunderstandings, disagreements, ill-feelings, and evil speaking do occur among the Missionaries sometimes, just as they do, alas! among Christian workers in the home land; and we know that nothing is so utterly destructive to the spiritual life. The life of God in the soul cannot and does not grow in the midst of envy, evil speaking, and anger. Much loss of power and effectiveness, it must be sorrowfully confessed, has resulted from disagreement and discord among brethren and fellow-workers in the mission field.

GOD FORGIVE US FOR IT.

and help us to repent and do better! Amen!

4. It is of vital importance, therefore, that the Missionary shall make the most diligent and faithful use of all the means within his reach in order to nourish his spiritual life, so that he may, as much as possible, escape the dangers that beset him on every hand and maintain that vigorous, Spirit-filled life and power, without which he is nothing more than a cumberer of the ground.

(1) The principal means of grace—always in the reach of the Missionary, as of every Christian worker—is the daily reading of the Bible, meditation, and prayer. These constitute the never-failing source of his inspiration and encouragement. Through them he gains access to God, from whom all help must come. Where they are used faithfully and persistently, there is life and power, and

the profiting appears unto all; where they are neglected, for any cause whatever, weakness, becomes manifest, the preaching lacks unction, the prayers are lifeless, and there is a consciousness of barrenness, both to the Missionary himself and to his fellow-workers.

(2) Where there are enough Missionaries in a station, the rule is to have a regular weekly prayer meeting and preaching service in English, the Missionaries taking turns in conducting the meetings. These meetings are very helpful, and many rich blessings come upon the Missionaries while attending them. The various services conducted for the Chinese are not always very edifying to the Missionary. Especially is this the case with the younger Missionaries. The difficulties of the language often interfere with that perfect freedom and ease of apprehension which are necessary to the highest spiritual enjoyment and profit. While the older Missionaries enjoy the Chinese worship and are greatly benefited by the Chinese preaching—and, indeed, sometimes get their greatest blessing while preaching to or worshipping with the Chinese Christians—yet, somehow, to worship God in one's own native tongue is a very great aid to devotion.

(3) One of the very best means of grace for the Missionary is the work itself, when it takes the form of direct effort to save souls and build up believers in the Christian life. This it is that makes the holy fire burn and warms the blood with a new life.

(4) Another very important means of grace to the Missionaries is the visits of the brethren from the home land. When the Bishops and Missionary Secretaries, or other noted workers from the home land, come to China and hold meetings, which the Missionaries at-

tend, great good is done. The Missionaries get an uplift, an inspiration, that is of inestimable value to them. Few people in the home land can understand how much we Missionaries enjoy the preaching and Bible readings conducted by these devoted servants of God.

OUR SOULS GET HUNGRY

for some of the rich food, the fat things of the Lord's house, that the people in the home land constantly feed upon; and when some successful worker comes to China and preaches to us and shows us some new discovery in God's truth or some new forms of the old truths, our hearts are filled with a new joy, and we can, as of old, sit together in heavenly places in Christ Jesus. Let us have many more such men visit us. They do a blessed work in stimulating and helping the Missionaries.

5. Let the Christian people in this favored land of Gospel light and privilege continually bear up the Missionaries in their arms of prayer and faith. They need the strengthening grace of God in their far-off heathen fields. Many a blessing comes upon them in answer to the prayers of their brethren in the home land. Many more blessings will continue to come in answer to the prayers that will yet be offered for them. Notwithstanding the difficulties, the Missionary has many rich experiences of the love and power of the Lord Jesus and a wonderful insight into the deep things of God. The precious promise, "Lo, I am with you alway," is often fulfilled to him in a most remarkable manner.

The Opium Curse in China.

BY REV. H. W. WEBB-PEPLOE, M.A.

An Address delivered at Lambeth Palace, London, July 1st, 1898.

I AM called upon to move the following resolution:—

"That as the habit of opium-smoking in China is by general and unquestionable testimony most injurious to the physical and moral well-being of its people; and as the export of opium from India to China has been the main factor in creating this habit, and has also led to the now extensive growth of the poppy in China and so added to the demoralization of its people, this meeting is of opinion that no considerations of revenue can justify Great Britain in allowing the continuance of our Indian opium trade.

"That a copy of this resolution be sent to the Prime Minister, to the Secretary of State for India, the Leader of the House of Commons, and to all members of the House of Commons."

We have never, I believe, before had the conscience of the nation so distinctly roused upon any question except the matter of slavery, some two or three generations ago, as it is now being roused upon this opium question; I believe it is being justifiably roused, and that if we desire not to receive direct chastisement from God as a nation—and He visits nations in this world as He does not visit individuals—it is our duty as a nation to take action upon this matter, and that only as we take action now to deliver ourselves as a nation can we hope to stand before the eyes of the world, and far more the eyes of our God, with any plea that we have done our duty as a people. It is unquestionable that opium, whether consumed by eating or consumed by smoking,

IS DOING GREAT INJURY TO THOSE

who acquire the habit. To-day we are specially called upon to consider what is the effect of the use of opium in China.

We are called upon first to remember the medical testimony, and I think that nobody can question for one moment the weight, the value and the imperative claims of testimony such as that which is given by five thousand medical men, who declare that "the habit of opium-smoking or of opium-eating is morally and physically debasing." A number of medical Missionaries about to return to their fields of labour in different parts of China cordially agreed with that declaration of opinion, and they added, with regard to China, these words:—

"Further, we believe that we express the unanimous opinion of the medical Missionaries labouring in China, now numbering about a hundred and ten, when we add that it is difficult to speak too strongly of the physical and moral evil, and of the social misery which is being wrought in China by the widespread and increasing indulgence in the use of opium."

That is the medical testimony.

From that we turn to a testimony which, to many of us, will be equally valuable and perhaps in some senses have even greater weight than that of the medical men, because it comes from men who themselves have had unequalled opportunity to observe the effect of opium-smoking in China—seventeen Missionaries who have each of them lived in that country on an average somewhat over thirty years. Some of them have been there nearly fifty years. Seventeen Missionaries of the Gospel whose combined service in China amounts to the immense extent of five hundred and twenty-one years' labour, give the following testimony:—

"1. We believe it to be a fact, established beyond possibility of reasonable doubt, that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally.

"2. It is a fact, which cannot reasonably be disputed, that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation and in books with fornication and gambling. . . . We ourselves have never met with Chinamen who defended the practice as morally harmless; but we have heard it unsparingly condemned by the Chinese, times without number.

"3. It is a fact that the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain.

"4. It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people."

Two such testimonies as these cannot be controverted, and they

should carry sufficient weight, one would think, for the conscience of England, if only that conscience could be reached.

But the testimony is added to from all quarters, and gentlemen who have lived as medical Missionaries—as distinct Gospel Missionaries and as medical men in all parts of China, each and all testify that they know

NO LIMIT TO THE EXTENT OF THE MISCHIEF

that is being wrought by this tremendous curse, which we, as the Archbishop has already said, have practically inflicted upon the people of China. The Rev. Dr. Griffith John, a Missionary who has laboured in China for more than forty years, says:—

“We know that opium is a curse, a curse physically, a curse morally, and a curse socially to the Chinese, and this fact we must declare in loud ringing tones. Opium is not only robbing the Chinese of millions of money year by year, but is actually destroying them as a people. It undermines the constitution, ruins the health, and shortens the life of the smoker, destroys every domestic happiness and prosperity, and is gradually effecting the physical, mental, and moral deterioration of the nation as a nation.”

The Rev. J. Hudson Taylor, who arrived in China in the year 1854, and therefore has known the country for forty-four years, uses these words among many others:—

“No words can give a true picture of the sorrow, the disease, the vice engenders. It is sapping the vitality and destroying the morality of the greatest heathen nation in the world.”

Archdeacon Wolfe, well known to many of us as having laboured for many years in the Fuh-kien Province, says:—

“I have never heard yet a Chinaman defend the habit. On the contrary, all denounce it as the greatest curse brought upon their country by their intercourse with foreign nations. It has been reserved for Christians, the followers of the merciful Saviour of sinners, the enemy of all vice, and the Friend of mankind, to advocate and defend this vice, and one of the greatest curses which could be inflicted upon men for whom Christ died, which no heathen dare defend, and which is destroying the souls and bodies of its victims by the million. Will Christian men ever open their eyes to this? Why will they go on advocating this opium evil in the face of the harm it is undeniably causing on all sides?”

I could add to his words very largely from separate papers. Let us take the next, the evidence of the Rev. J. G. Kerr, M. D., a Missionary of more than forty years' experience in China. He says:—

“The crowning evil of all is the deterioration of the moral faculty. The moral sense becomes blunted, regard for truth is lost, and the victim loses that sense of honour and regard for right which are the basis of all nobility of character. The fact remains that the opium habit destroys the moral sense, and the evidence of it is found in the fact that Missionaries with one consent refuse to admit opium-smokers into the Christian Church without previous reformation.”

A very striking illustration of the feeling of native Christians concerning opium is given by a Christian minister, who writes that during the famine of 1888 and 1889, which severely affected the Shantung Province, there was a tide of emigration from Shantung to a district in Shensi which had been depopulated about thirty years before, and that among the emigrants was a party of Christians who for twelve or eighteen months nobly sought to spread abroad a knowledge of the Gospel. Then came the temptation and sin which blighted their work. They found themselves

IN GRIEVOUS NEED FOR READY MONEY,

and there seemed but one thing that would yield the needed money, and that was opium, and some yielded to the temptation and grew the opium. The Rev. J. Percy Bruce, of the Baptist Missionary Society, gave an account of all this in a letter to a friend, and mentions an excuse made by one of these men; he there says: “The significant part of the whole incident is that while these people succeeded in stifling their consciences with these arguments (strangely like those used at Westminster in the House of Commons on the Opium Question in India), yet their consciences were sufficiently alive to stop all preaching of the Gospel—from the time they grew the opium their active evangelistic work ceased. There were some

of the Christians who would have nothing to do with this sin, and nobly protested against the conduct of their brethren. All this occurred without a Missionary being in their midst.” Mr. Bruce, who had been in charge of the church from which these men had gone, then tells of a visit paid to them by a brother Missionary of himself. He says: “It was our purpose to join in forming an organized church, embracing the several stations in the district. A meeting had been arranged when the ordinance of the Lord's Supper was to be observed. Meanwhile some of their number told us of this opium-growing. We expressed our deep sorrow, and decided to postpone the step of organizing the church; but it was at their own request that the Communion service was not held. There was instead a solemn meeting, at which they made confession of their sin, and expressed their resolve to grow the opium no more. It was one of the most touching and impressive sights I have seen.”

Are not these things sufficient to stir the conscience of England, and especially when we know that “every Missionary society and every native Christian church in India, Protestant and Roman Catholic, European and American, exclude from the membership of the Christian Church

ALL OPIUM SMOKERS AND EATERS

and all persons who grow, manufacture, and sell opium.” And yet from the day of Her Majesty coming to the throne we have actually sent out from India an average of no less than half a ton of opium every hour, day and night, that the Queen has reigned.

I wish further to press upon you the extent to which the unhappy Chinese are growing for themselves the poppy. A travelling commission was sent round by the Blackburn Chamber of Commerce, and Her Majesty's Government consented to Mr. Consul Bourne going as the director or leader of that mission. He has sent his report to the Foreign Office, where it was received on the 21st of March, 1898, and it was placed before both Houses of Parliament in May last. Now Mr. Bourne is simply going as a consular representative and a student of the subject of commerce, and his object is simply to find out what he can for the benefit of our nation, so that we may know what would be best imported into China, and what we can best export from China, so as to induce greater commerce with England. Therefore he is not speaking as a biased witness, but is speaking simply as one who is making an examination of the condition of affairs, and he mentions the three Provinces of Yunnan, Kwei-chau, and Si-chuen, and he tells us what he discovered in going through those Provinces. He says:—

“After Yang-kai, poppy fills the whole cultivated area, covering the valley with white and purple (this is in the province of Yunnan), a gorgeous spectacle to the eye, though not agreeable to the mind, for one must attribute chiefly to opium, I think, the extraordinary failure of this Province to recover from the devastation of the rebellion.”

He goes on to say: “The drug is so cheap and handy that the men almost all smoke, and most women, especially among the agriculturalists, who tend the poppy and collect and sell the juice—the class that is elsewhere the backbone of China, if, indeed, China can be said to have a backbone. I was assured by an English Missionary who has long resided in the Province, and in whose judgment I have great confidence, that in eastern and western circuits (Tao) of the Province, which embrace more than two-thirds of its area, eighty per cent. of the men and

SIXTY PER CENT. OF THE WOMEN SMOKE OPIUM.

In the southern circuit the habit is not quite so general. He had no doubt that the vice had a very bad effect on the race. At all events, every traveller must be struck by the great extent to which the fertile valleys—the only land well cultivated—are monopolized by the poppy; by the apathy and laziness of the people; and by the very slow recovery, during twenty-five years, from the losses of the rebellion. Another bad result of opium being so ready at hand is the frequency of suicides, especially among women.” This is Her Majesty's Consul, not a rabid Missionary. “We heard of a case in which a mother and daughter-in-law both took opium and died because of a quarrel over the breaking of a tea-cup.”

Chinese Children at Home.

BY MISS FLORENCE M. REID, CHEFOO, NORTH CHINA.

WHEREVER I have gone in England and Wales I have found the boys and girls interested in their little Chinese brothers and sisters, and willing to pray for them; only, so often, they forget after a little while. Now, if the story is written down, you can keep it by you, and every now and then read it over again to freshen your memory. And while you pray for them, thank God for your own happier lot. English girls, especially, ought to love and praise Jesus, for it is His teaching that makes all the difference between them and the poor, little Chinese girls.

If you ask a Chinese father the number of his children, you ought to use a word which means boys only, and even if in your English ignorance you should use the word which stands for children generally, he would only tell you the number of his sons—for girls are not reckoned in China; and if you want to know about them as well as the boys, you must ask a special question. Every Chinese woman prays eagerly for sons, but no one prays for a daughter, for nobody wants girls.

When a baby is born in an English home everybody is pleased, and whether it be a boy or a girl, father and mother are delighted, and friends send presents and congratulations. But in China there is a great difference made between a boy and a girl. If it is a boy, the father is pleased and proud, and tells everyone what a fine child the gods have given him; but if it is a girl, he says nothing at all to his friends, and if anyone happens to ask, he looks cross, and says,

"HUSH! DON'T SAY ANYTHING ABOUT IT;

it is only one of those creatures!" And, perhaps, if he is a poor man, and has two or three girls already, he gets angry with his sick wife, and when he goes to work in the morning says, "Now, look here, you! I do not want to see that thing here when I come home to-night"; and the poor mother knows that means she is to throw the baby in the river and drown it, or get rid of it somehow, because the father will not spend any money on its food and clothes.

I remember one little boy, who attended a mission school, and had learned to love Jesus, coming to the class one morning with a very sad face, and when the teacher asked what was the matter, he said, "Oh, teacher, God sent a little baby to our house last night, and mother says she is going to drown it because it is a girl. I told her you said we ought to be good to our little sisters, and that when Jesus said, 'Suffer little children to come unto Me,' He meant the girls just as much as the boys, but she only laughed, and said she did not believe in Jesus, and that she could not

BE BOTHERED TO BRING UP A GIRL

for someone else to use." For among the poor people in China, as soon as a girl is

old enough to be of much use, she is sent away to the house of her mother-in-law, and becomes her servant.

Sometimes, when two very poor women, who already have sons, each have a little daughter born, they will exchange the girls at once, because they think it a cheap and easy way of getting wives for their sons when they are old enough to marry; and, in the meantime, each of the mothers will

ceremony, unless her parents are too poor to support her. If they are very poor, she is sent at once to her mother-in-law's house, and becomes her servant, only revisiting her own home for a short time before the wedding. The miseries of the poor, little daughters-in-law under such circumstances are frequently beyond description, and they often try to kill themselves, partly to escape from their sufferings, and partly because they think



MISS GU'EN AND TWO PUPILS, YUH-SHAN SCHOOL.

have a girl's help in the house, with no more trouble or expense than if she had kept her own child.

No doubt this sounds very strange to you, but in China the wife is always bought by her husband's family, and the transaction usually takes place while both are quite young. When this is the case, the children are only betrothed at first, but the betrothal, with the signing of papers and exchange of presents, is just as binding as marriage, and from that time the girl belongs to her husband's family, though she usually lives at home till the time comes for the marriage

their ghosts will be able to haunt and punish the cruel mothers-in-law.

In respectable families the girls are usually allowed to live, but there is not very much happiness for them, though occasionally you find a home where the girls are kindly and fairly treated, and in rare cases they are even petted by both parents. But these are only the exceptions which prove the rule, and generally there is little or no provision for the pleasure of the girls. The boys have kites and other toys, but there is nothing for the girls to play with. When the gong of the travelling sweet-seller is heard in the

village street, the boys run in, crying, "Ma-ma! ma-ma! give me a cash"—one of the funny little Chinese coins with a hole through the middle, twenty-five or thirty of which make one penny—and the mother smiles, and gives them one each directly; but if the little girl looks up from her sewing, and says, shyly, "Please! can I have one, too?" the answer will very likely be, "No, indeed! what do

YOU WANT WITH SWEETS?"

—just as if girls were not quite as fond of nice things as boys.

While they are young the boys and girls are allowed to run about freely, and play together, but as they grow older a change comes into their life.

Most of you remember the day when you first went to school, and began to learn lessons, and a good many of you thought them very tiresome things, though you like now to be able to read story-books and write letters to your friends. If you were a Chinese girl, you would escape learning to read and write, and do sums, for there are no girls' schools in all China, except a few missionary ones, and at these the girls are nearly always boarders, because it is not thought proper for them to walk through the streets, even to go to school.

In North China, where I have lived, the change in the children's life usually takes place when they are about seven years old.

One morning, as soon as the sun is up, and the morning meal eaten, the father calls his little boy and says, "Get your books; I am going to take you to school." So he gathers up two or three little books, full of the strange Chinese characters, out of which he will learn to read, an ink slab, a piece of Chinese, or, as you would call it, Indian ink, and a brush, which he uses instead of a pen or pencil to write with, and follows his father to the little, dull room where the village teacher sits, surrounded by his pupils. Even if he has never been there before, he knows a good way off which is the school, because there is such a noise; not a quiet hum like you hear in the big English schools, but every one of the

TEN OR TWELVE BOYS SHOUTING

at the top of his voice. For in China lessons are learned aloud, and, as most of the boys are learning different pieces, each has to say his loudly that he may not hear what the next boy is saying. Besides, if they lower their voices the teacher thinks they are going to sleep, and he knocks on the table with his stick to rouse them up again.

The new scholar is led up the room and told to salute the teacher. This he does by drawing his hands up his long, loose sleeves, and placing them together in front of him, then bowing very low, and as he rises lifting his joined hands to his forehead, and slowly lowering them again.

The master points out the column of characters he is to learn, and he goes to his seat, and says them over and over till he thinks

he knows them; then he comes to the teacher, and, laying the book before him, turns his back upon him, and repeats the words as fast as he can. The lesson books are utterly uninteresting: no questions are asked, and no explanation is given. Chinese boys, for the first three years of their school life are not expected to understand what they learn. If he says his lesson rightly, the master gives him another piece to learn, and this learning by rote, with some writing, and, perhaps, a little arithmetic, fills up the day, except

FOR A SHORT REST ABOUT NOON,

when those who can afford it have something to eat. At sunset the boy packs up his books, goes home to his evening meal, and then to bed; and this round is continued, seven days in the week, all through the year, except for three or four weeks at the Chinese New Year—until his education is finished, unless, indeed, he is so poor that his father has to keep him at home during the busy seasons to help in the fields.

The little girl's education begins in a different way. When the boys have gone to school, and the house is quiet for the morning, the mother calls to her little daughter, "Come here, child! it is quite time that I got you ready to be married." But the child, who knows from older girls what this means, shrinks back, and

SAYS IN A FRIGHTENED TONE,

"Oh! please, mother, not to-day." "Yes, indeed!" says her mother; "I have waited too long already! who do you think will marry you if you go sailing about on big boats of feet like those?" An English girl would say at once, "I don't want to be married!" because in England women can do as they like about this, and can work and earn their living for themselves, but it would be no use for a Chinese girl to say such a thing; it is the custom of the country that the girls should marry, and the only other mode of life open to them is to become begging nuns.

So the little feet are soaked in very hot water, the toes turned in under the sole, and a long, strong bandage is wound tightly round each throbbing foot and leg, and the sobbing child lies down on the "k'ang," or brick platform, which forms the family bed in our northern houses, and which she will scarcely leave again for some months, except to crawl across the floor on her hands and knees—though she is expected to do her sewing just the same as before. The bandages are renewed every fortnight, and drawn a little tighter each time, and the suffering at first is so great that for some weeks after the binding begins the child rarely sleeps half-an-hour without waking and crying with the pain. After a time she begins to try to stand, and then to walk a little; and I have seen girls in the villages in North China, who have been sent on an errand, hobbling slowly a little way, and then sitting down, and squeezing first one

poor little bound foot, and then the other, with the tears streaming down their cheeks.

Most Chinese boys can read more or less, but very few girls—and until the Missionaries came to China there were no nice, interesting books for children, and only four or five of any sort, specially intended for girls and women.

Of these the best known is the "Girl's Classic," which teaches her minutely what her duties are, and what is expected of her throughout life. The following verses are a translation (by Prof. Headland, of Peking), of some of its contents. The Chinese call the book, "Nü Erh Ching," which means, "Classic for Girls"; and this is one section of it:

FROM SEVEN TILL TWENTY.

When the wheel of life's at seven,
You should study woman's ways,
Leave your bed when day is breaking,
Early thus begin the days;
Comb your tresses smooth and shiny,
Keep yourself both clean and neat,
Bind your "lilies"* tight and tidy,
Never go upon the street.

When the wheel's at eight or over,
While you gradually grow,
Both your old and younger brothers
You should intimately know;
And while peacefully partaking
Of the tea and rice and wine,
About eating much or little
Never quarrel while you dine.

When the wheel at ten is turning
You should never idle be,
To the making of their clothing
And the mending you should see;
Your position should be daily
Sitting at your mother's feet,
Nor, excepting on an errand,
Should you go upon the street.

When the wheel has turned eleven
You have grown to womanhood,
And all culinary matters
Should be clearly understood;
If for fancy-work from cooking
You can save some precious hours,
You should spend them in embroid'ring
Ornamental leaves and flowers.

When the wheel has turned to thirteen,
You propriety should prize,
When your presence people enter,
You politely should arise;
Towards your aunts, your father's sisters
And his younger brothers' wives,
You should not neglect your manners
From the nearness of your lives.

When the wheel has turned to fifteen,
Or when twenty years have passed,
As a girl with home and kindred
These will surely be your last;
While expert in all employments
That compose a woman's life,
You should study, as a daughter,
All the duties of a wife.

* The small feet of a Chinese woman.

Chinese girls are taught to cook, to spin, to sew, to embroider, and this is all! They have no games, no story-books, no delightful romps in the evening when the day's tasks are done, and, worst of all, no caresses and very few kind words. Little wonder that their faces are grave, their tempers uncertain, and that sometimes in their misery they will even take poison, or try to drown themselves in the well! They do not know what will become of them after

death, but they think nothing can be worse than the sorrows of their daily life, and I believe that if an English girl could change places for one week with a Chinese girl she would think much the same.

For what is it makes your life so happy? Is it not love? the love of father and mother, of brothers and sisters and friends, and, best of all, the love of Jesus, which is really the source from which all earthly love springs.

Then pray for your little Chinese brothers and sisters, that their lives may be made bright by the love of Jesus in their own hearts and the hearts of those around them, and say from the depth of your own souls:

"I thank the goodness and the grace
That on my birth have smiled,
And made me in these Christian days
A happy English child."

A Sunday at Ih-iang.

BY MISS M. E. STANDEN.

I WONDER if you would not like an account of one of our Sundays, so that you can picture me at work here. Generally we have breakfast about seven o'clock, and by the time we have finished the women are beginning to come, and then the noise begins. At ten we have a prayer meeting and a Bible Class, but for two hours before that we teach them hymns and verses from the Bible. You see scarcely any of the women can read, and they have never learned anything of the sort before, so it is really hard for them, especially for those who are not naturally bright. Sometimes we teach them in little groups, but many have to be taught individually. Last Sunday I spent such a long time teaching one woman "Nothing but the Blood of Jesus." But it is well worth while, for when unable to read the Bible, the only food they get is what is stored in their minds. It is really wonderful to see the change that the Gospel has made in the lives of some of our Christians. They are not baptized and received into the church until they have been well tested and have given practical proof of conversion. Our first meeting lasts from ten to eleven. During that time our native evangelist has a similar meeting for men in our big guest-hall, which holds over a hundred people. At eleven o'clock we have a united service, the women sitting on one side of the hall and the men on the other. The evangelist always preaches at the big service, and he does know his Bible so well; you would be delighted to hear him. Miss McKenzie had him in her kitchen as cook at first, and then he used to smoke from morning till night, and now he is all you could wish, and is so much used in the work here. Miss McKenzie has trained him well. We have a little baby-organ which I always play at the big meetings to lead the singing. The Chinese as a nation are very

FAR FROM MUSICAL.

You would be amused to hear one of our Christians who can't sing two notes correctly (but he does not know it) trying to teach a newcomer to sing. They put lots of force into it though, and they

certainly sing with the spirit. After this service we have a little lunch. Many of the people are from the country, and they bring their rice with them. We have it cooked in our kitchen during the service, and while we have lunch they eat their rice. The city people don't go home till after the afternoon meeting, which generally lasts an hour and a half. The men and women are divided again for that. Sometimes Miss McKenzie questions them on what they have heard in the morning, sometimes makes one of the older Christians tell a Bible incident and explain the meaning of it, which often helps to impress the truth more firmly on their minds. After they have all gone we have a tea-dinner about five o'clock, and then rest a little while. We have a praise meeting in the evening altogether. Again the women come an hour or two too early, and we do some more teaching. It is "Line upon line, precept upon precept," etc., in China. Our praise meeting is always enjoyed. The evangelist invites some of the men to give out hymns, and then spends a little time in asking questions about the services through the day, and it is very interesting to hear how much they have understood and remembered. Some of them lead in prayer, too, very simply and earnestly. By the time the last person has gone at night we are getting pretty tired and are glad to rest. I forgot to mention that between meetings on Sunday we often give out a lot of medicine to the country people. There is much sickness this hot weather. Last night about 12 o'clock some one came for medicine for a man who had taken opium

TO POISON HIMSELF.

We had a similar case last Sunday. We give mustard, which works very well. Opium is a dreadful curse here, and the Chinese grow it themselves in great quantities. It seems harder for a man to break off opium than drink, and the curse is not confined to men. Many of the women here eat it or smoke it. They begin by taking it for some sickness, and then cannot give it up. Miss McKenzie and I were out this evening at a little village just outside the city, and we passed fields of opium and tobacco on our way.

Through the North of An-huei.

BY REV. J. J. COULTHARD.

REV. WM. COOPER often regretted his inability of late years to visit the stations under his superintendency, and hoped, when I accepted the responsibility, during his absence on furlough, that I should soon be free to do so. The following is my report of a visit recently concluded to the stations north of the Lang-tse:

We had intended starting from the capital—An-king—on May 23rd, but, as often happens in China, our train (!) did not leave with the punctuality possible in western lands, but was delayed eight days by stress of weather. How it poured—those days! And, when we hoped it was going to clear, ominous clouds appeared that completely

dispelled our hopes by a fresh downpour. The natives became desperate, and, as in their opinion, the north represents the element water, as the south fire, the north gate was officially closed to keep out the rain. As this alone was not a sufficient remedy, the soldiers were called out each morning early, and from the top of the city walls cursed the heavens

AND FIRED VOLLEYS AT THE SKY

to disperse the clouds.

At length the weather cleared, and we were able to commence our journey. We were thankful, though, for those eight days of delay. Mr. Brock made us most com-

fortable at the Training Home, and we enjoyed the season of fellowship spent with all in the Home. And this delay was of the Lord, as we shall show later. He foresaw the contingencies and dangers ahead, and provided accordingly. His delay was another proof of His watchful care over us.

We enjoyed the two Sundays at An-king, and gladly united with the native Christians and others in worship. The daily preaching of the Gospel is carried on, and during the Literary Examinations a shop was opened upon the street for the sale of religious and useful literature to the students; in this way the Gospel enters many a home beyond the reach of ordinary evangelistic effort. The

recent change in the course of examination adopted by the Chinese Government creates a large demand for religious and scientific literature.

The work in the out-stations is encouraging, especially at Ho-ueh Cheo. Suitable premises have been recently acquired. Several persons have been baptized, and the prospects are very promising.

Mr. Westwood makes a good pastor. His sympathetic and kind spirit attract the Christians and others, who are ever ready to appreciate loving guidance. Mr. Gray, and more recently Mr. Falls, are associated with him in the work. They render good help, especially in the work at the out-stations, and will do so more effectively when they have made further progress in the language.

There are at An-k'ing schools for boys and girls. I was very pleased with the answers given by the girls to my questions, proving that their knowledge of Bible history was intelligent.

Mr. Willcox assists Mr. Brock in the Home, and fulfils the indispensable office of local secretary, attending to the business matters of the mission district.

We were glad to make a start on the last day of May, and our cavalcade left the Home with the prayers and good wishes of all, and with the brightest of sunshine above us. We had not gone far before it was evident that barrows—the usual conveyance on the road from An-k'ing to Luh-an—would have been useless; the rain had converted the road in places into large pools of water and mud. A journey of twenty miles formed the first day's stage, and we found very comfortable quarters for the night. Though it was her first journey in China, Miss Brunschweiler took kindly to the many inconveniences of travel inland.

We hoped to reach Luh-an by Saturday, but our second day's journey made this impossible.

THE CHAIR-BEARERS WERE OPIUM-SMOKERS,

and tried us considerably by their delays. They wished to put up at a big place where they could give themselves up to smoking the drug and the attendant pleasures found in a city. By much urging we got them to pass by the city, but only to put up at a wretched inn a mile and a half away. The room occupied by Miss Brunschweiler had never seen sunlight, and from its position very little daylight could steal in at any time. By the aid of two lights we managed to make out the walls and the contents of the room, but the darkness was very palpable. Whilst the evening meal was being prepared we sat outside the inn to avoid the smoke that filled the rooms and had a smarting effect upon the eyes.

During the week's journey we were hindered somewhat by rain. We met prisoners being conveyed in cages to the capital, where in all probability they would be executed. A strange custom prevails in connection with prisoners under a sentence of death; as they travel along the road they are at liberty to pick up from a street-stall

or outside of a roadside house anything they fancy, and the owner dare not refuse them, but if he wish he can regain possession by offering payment or an equivalent that the prisoner will accept. It can easily be seen from this that the criminal and his keepers who are in league with him have golden opportunities for levying blackmail. One of them wanted a box of mine, but the coolie who was carrying it shouted out, "It belongs to the foreigner," and the keeper made him loose his hold.

We obtained comfortable quarters on Saturday evening, and spent a restful Sunday, with opportunities for speaking to the natives, and for Christian fellowship.

On Monday we arrived at Luh-an Cheo, and found Miss Webster in charge. A few days previously Mr. and Mrs. Entwistle had left on furlough. And here we learnt of one reason why the Lord had delayed us at An-

suitable for summer residence; its position exposes it to the sun, and renders it very trying, because no thorough ventilation can be established to make the heat bearable. We hope that more suitable premises will be obtainable before long.

Miss Webster was much cheered by the work, especially in the country, and quite enjoys her visits there. She welcomed Miss Brunschweiler, thankful to have her companionship during the absence of Miss Wilkins in Chefoo.

Mr. Darroch, after arranging the affairs of the station, set off on a journey to Feng-ang Fu. We hoped to meet somewhere en route, but failed to do so. Subsequently I heard from him that he had been prospered in his journey and helped of the Lord in this service.

We had a pleasant journey from Luh-an Cheo to the next station, Cheng-ang-kuan,



A CHINESE GARDEN AND SUMMER HOUSE.

k'ing. If we had left on May 23rd as intended, we should have arrived at Luh-an at a most inopportune time. The mandarin had decided to open the granaries and sell to the people rice at a much cheaper rate than the famine prices the times demanded. There was such a rush, however, that it was found to be impracticable to continue the sale;

THE PEOPLE BECAME UNMANAGEABLE,

and a riot was feared. As our premises were close by, our friends were in danger. The mandarin advised them to keep in doors, and he sent two soldiers to guard the front door, and preparations were made within the Home for a hasty flight over the roof at the back. The least thing would have been sufficient to bring things to a crisis, and the advent of our party at such a moment might have proved "the last straw."

The mission house at Luh-an is quite un-

travelling by boat. We found this large market town entirely surrounded by water; the incessant rain had caused the river to overflow its banks and flood the adjacent country. Much distress prevailed. The prospects of the wheat harvest had been most promising, and then, before it was ripe enough to be reaped, the whole of it was submerged by the untimely flood. Many had died of starvation, and the great majority of the survivors had to be content with one meal a day of very poor fare. It was sad to see the poor beggars dropping off daily; the general poverty deprived them of their usual small pittance. Yet it was impossible for our brethren, Messrs. Gilmer and Ferguson, to relieve the distress; their means were totally insufficient, and in China it is impracticable to give help except in a systematic way to relieve all. To help a few and not all would only invite calamity; the poor would besiege the doors and clamour

for relief, and if refused would wreak their vengeance by destroying property, and loss of life might follow.

WE COULD ONLY PITY THEM

and long for brighter days when quicker means of communication will make it possible for the need of one place to be met by the abundance of another district.

The work in Cheng-iang-kuan continues to be hard and disappointing in results. The Gospel continues to be preached unremittently; many hear, but few seem to be sufficiently interested to be regarded as enquirers. The workers here need our earnest and sympathetic prayers.

I was greatly pleased with the disposition of the people in our newly-opened station at Ing-cheo Fu. We heard no unpleasant remarks, and their attitude towards us was decidedly friendly and cordial. I think this is largely owing to the tact and kindness displayed by Mr. Barnett, who is eminently fitted for opening up new work. Their accommodation is very limited at present, but we trust that before long it will be possible to obtain entire possession of the house in which they are at present lodged, or to acquire a house in another part of the city. I was much interested in an old gentleman who is an earnest follower of the Lord—the first-fruits of Ing-cheo. He is not afraid to witness for Jesus, and is a diligent reader of the Word. His wife is a vegetarian, and devoted to the "Goddess of mercy"; when her husband took down the idol, she persisted in reinstating it. He has not been baptized yet, but will be later.

Mr. Barnett and Mr. Guardiola went with me to T'ai-ho, and there, with Mr. Malcolm and Mr. Williams, we held an informal conference, and had a season of waiting upon God for the work in the district. There were various matters requiring Divine help and guidance, and we are quite expecting the Lord to abundantly answer our prayers. The work at T'ai-ho needs a revival, the members are not as bright as they might be. Then there are applications to join the church from a village some little distance away, and it is so necessary to find out their motives—pure or interested—before dealing with their cases.

The Gospel is constantly preached, and on certain evenings of the week quite a good number attend, but without the conviction wrought by the Spirit of God they remain unmoved, and we feel our entire dependence upon His power and help.

After a pleasant and profitable stay at T'ai-ho, I retraced my steps to Cheng-iang-

kuan, where I spent a few days, including another Lord's Day, and again had an opportunity of speaking to those assembled. When the wind favored us we started down the Huai river, which had the appearance of an inland lake;

ONLY THE TOPS OF TREES APPEARED

above the waters between us and the distant hills. The country was in a turbulent condition; the poor people becoming desperate through the loss of their crops were taking to a life of piracy and brigandage.

The boats would not travel except in fleets, and many of them were armed. Then it was that I discovered the second reason for our delay at An-k'ing. Just eight days before I passed down the river a terrible tragedy occurred. All the occupants of a boat, except a young woman, were murdered by pirates, and all the goods on board plundered. But for the delay of eight days at the outset of our journey we should have passed the scene at the time of the tragedy. How wonderfully the Lord hedges up our path from danger. The boats would only travel by daylight and with a fair wind to ensure their reaching a big place before sunset. During the night guns were fired and drums were beaten to warn intending pirates of our preparedness against an attack.

Then we got into a quieter district, though, when crossing the Hong-tseh lake our boat was followed by another containing three pirates. When they found our crew outnumbered theirs, and that a foreigner was on board, they retired. They incorrectly supposed I was armed.

At Hsü-i Hsien, the conclusion of my boat journey, I found a number of refugees camped round the harbour; distress had driven them from their homes, and they were eking out an existence as best they could. From this city to Ku-ch'eng, our station, a distance of twenty miles, the country was in a very unsettled state. It is rather wild looking, and sparsely inhabited. The people are very poor, and possess little enough to attract robbers; they have been robbed so frequently that they dare not keep anything valuable about them. This year the robberies are more frequent and murders are common, some of them of a most revolting character. Brigands will attack travellers for anything they may possess, and not as heretofore for money. The road was in

A TERRIBLE CONDITION THROUGH RAIN,

and, coming to a place that was impassable, we had to put up for the night, about seven

miles from the station. Next morning the water had fallen sufficiently to allow of our proceeding, and right glad we were to arrive at the mission station about 8 a.m., and to find Mr. Davey at home. I received a warm welcome, and we spent a happy week together. We went to see some of the native Christians, but the rain on three days confined us to the house, and we were unable to come into personal contact with some it would have been a delight to meet. Thank God the work here has revived and is very promising. Some years ago when the Christians were left to themselves a good deal of error crept into the church, and one of their number taught that now they were under grace they could do as they liked, since it would not affect their salvation. This licence led many into sin, and several were well known as gamblers and licentious. Things are very different now, and we praise God for the bright, exemplary lives of the Christians in this wicked place, that might

BE SPIRITUALLY KNOWN AS SODOM.

The revival among the Christians has brought blessing to the unconverted; quite a nice number were baptized a short while ago, and there are more to follow.

On Sunday afternoon we went out to the village chapel a mile or so away and held a short service there, principally for those unable to leave their homes to come to the street chapel.

Mr. Davey has his whole heart in the work, and is much appreciated by the Christians. I hope that he and his wife may be able to remain at Ku-ch'eng until the church has grown sufficiently to be independent of resident foreign supervision.

The mart itself is very unsettled and business almost at a standstill because of the presence in the neighbourhood of several hundred robbers. They are in constant dread of an attack, and but for the small company of soldiers stationed near by this year trade would be impossible.

When we left for Chin-kiang we found that the rain which fell during our stay at Ku-ch'eng had flooded our road in places, and it was necessary to cross the water in large tubs, on rafts, or in any way we could. We reached Chin-kiang on Wednesday afternoon, July 13th, thankful to God for all the mercies of the way, and for what we had seen of His grace in the Province of Anhwei, north of the Yang-tse.

When the hottest weather is over we hope to visit all the stations in the province south of the great river.

The Valley of Decision.

BY MRS. T. WINDSOR, KUEI-ANG.

WE cannot write glowing accounts of our work among the women, but we do praise God for signs that the seed sown is going to bring forth fruit in the salvation of souls. This summer a woman whose home is in the country, but who lived most of the time at her nephew's house in the city, heard the Gospel, while waiting at the Dispensary. She was invited to

the Jesus Hall, and, coming, soon showed a decided interest in the Gospel. She had been a strict vegetarian for twenty odd years, never eating meat, eggs or fat of any kind. She also belonged to a vegetarian sect who teach that it is wrong to live with the husband, so she left her husband and sons and came to live in the city, going to her home once a year to see how her husband and sons were.

Our Bible woman had many long talks with her, and explained fully and simply to her the way of salvation. The Spirit was working with her, and having said she was

WILLING TO BREAK THE VEGETARIAN VOW,

we invited her to eat rice with our people, which she did, eating out of the same dishes the food prepared with fat. Very soon after



A NING-PO WOMAN.

she left for the annual visit to her home. We exhorted her to go and tell her husband that she had come home to live, that she now knew she had been wrong in leaving him, also that she had broken her vow, and, having heard the true doctrine, she now desired to serve God. She said she would, and told us she would come again in the first moon of next year. Will you and the dear friends join

us in prayer for her, that she may serve God as far as she knows the truth, and that she may come again to learn more fully of the way of Life.

I have an enquirers' class of seven women and two young girls. Of the women, four have asked for baptism, and may be received before very long. These four are very bright; they were all opium smokers, and all asked for help to break off at the same time. One is a woman in comfortable circumstances. Her name is Ts'u. The other three are very poor, but all are very friendly with each other. Mrs. Ts'u went one day to call for Mrs. Li, one of the three, to bring her to the class. She found that Mrs. Li had washed her only respectable garment, but could not get it thoroughly dry in time, so Mrs. Ts'u took off a garment she was wearing inside her best one, and gave to Mrs. Li, and so they came to the meeting together. One of the other two, also named Ts'u, is sometimes hard put to it; her husband smokes opium, and when he comes home tired and wants his smoke, he calls his wife to wait upon him and to light the pipe for him. This is a great temptation to her. As often as she can, she gets out of the house before her husband wants her; then the elder boys have to do it, but sometimes she has to. God strengthens her to stand firm, and she is growing in grace. To look at her bright face now, one would hardly recognize

THE POOR, WRETCHED-LOOKING WOMAN

who first began attending the meeting last winter.

We have another enquirer named Feng, a woman over 50 years of age, and for over twenty years an opium smoker. She began to show an interest in the Gospel some two years ago, and after some months decided to break off the opium habit. However, sickness, a long visit to relatives, etc., combined to hinder until this summer, when she seemed much in earnest, and begged us to take her in to break off the opium. After seriously considering her case, for, on account of her age, weak state of health, and the large amount of opium she was smoking daily, we felt somewhat doubtful as to the result, but, influenced by her evident desire to obtain salvation, which she believed she could not do unless freed from this curse, we decided to try, and with success. She has proved the easiest case we ever had, and this we believe was God's grace toward her. While with us, we taught her and exhorted her to put away her idols, but, being afraid of her sons, she would not decide on taking any step, and would only say, "Wait and see." She is a widow, and therefore mistress of her home, but so far she will not decide, although she evidently feels uneasy when we are talking to her. We have also heard that she had a second husband who is still living, but she treated him badly and turned him out when her sons became able to earn their own living. If this is true, it will surely prove a hindrance to her. She attends meetings, but at present I see no increased interest, and we feel anxious for her. Please join us in prayer for this woman. The men continue as indifferent as ever. Oh, how we long to see crowds coming! Oh, for a revival in our midst, especially to see some men deciding for Christ. Please pray for the men of this city.

The Progress of the Work in Rao-cheo Fu.

FROM DR. F. H. JUDD.

I ARRIVED here a month ago. As Mr. Pearse is now at Shanghai, and will give you an account of the work of the first fortnight, I will not say much about it. The Gospel services continue as before, the number attending the same increasing if anything: last night we had quite 120 people.

There are a number of enquirers at a village on the main road to Kiu-kiang, who meet in the house of the schoolmaster there. Many of them have been here to the services—over twenty came one Sunday—and last Saturday Mr. Uang, the evangelist, and two native enquirers from here, who provided horses for the party, went to the vil-

lage to help in the Sunday services. Twenty li further on there are others who say they will provide accommodation in their village, if one of us will go and conduct services there.

Nearly every day some send in their cards, intimating their desire to become enquirers; but we give them to understand that as yet we have no register, and can give them no help in law suits, etc. I have on my private list

NEARLY THIRTY NAMES

of those who attend frequently and seem to be in earnest. Several of these have got

pasted up in their homes a sort of notice announcing that they have given up idolatry; e.g., "God is the true God." God has evidently been working in their hearts, for much that they have done has been without any suggestion from me.

There has been persecution. In a village three li away the people threatened to beat any who came to us. Notwithstanding, a man did come, and last week he, with his old father and wife, was severely beaten. Two of our enquirers, Ieh and Tai, went to the village, and with the aid of a middle man or two arranged a peaceful settlement. The offenders gave a written promise to pay

funeral expenses if the people beaten died within forty days, also to pay the doctors' bill, and not to again hinder any one from coming here. They were glad we did not summon them as the Roman Catholics did one poor man a week ago, and got \$120 indemnity for a less serious persecution.

A fortnight ago, in a dispute at Kin-teh-chen, between the Roman Catholics and a large body of Gospel Hall enquirers, the former killed two of the latter, and then the "Father" here sued the Gospel Hall people, and on the 29th went up to that city under military escort. I am told the priest here

SENDS HIS CARD INTO THE IA-MEN

quite twenty times a month.

There are about 7,000 students here, and this number is daily increasing. They have been very rowdy at times—tore down a rich man's house, stabbed a tradesman, caused a number of shops to be closed, and even gave the Chief Warden of the prison

here a beating—but, thank God, He has kept us in safety and we have had no trouble.

The presence of a number of teachers, etc., has probably kept the meetings quiet. One huge fellow, who was insolent and inclined to be rowdy, is now a

FAIRLY REGULAR ENQUIRER,

but wants the fact to be kept quiet until he has obtained his degree. He says he will not then be afraid of the people laughing at him for following the Gospel.

God has wonderfully helped me in speaking. Though my throat is weak, and yesterday morning I could scarcely sing a line, the Lord gave me messages again in the afternoon and evening, and enabled me to speak at the evening meeting for over an hour. Most of the people listened quietly from beginning to end.

In some of their hearts God has evidently been working for years. It will encourage

those who in time past have worked in this neighbourhood to know this. The magistrate kindly wrote one pair of the many Scripture scrolls, adding his signature to them, at the request of one of the secretaries, who occasionally visits us to see if we are getting on all right.

The Lord hath indeed done great things for us, whereof we are glad. There has been more rain, but probably the river will not reach this house this year. The thermometer has been at or over 90 deg. F. nearly every day lately, but the house is cool, and I am keeping well.

Mr. Uang has returned, and reports that the work in the neighbourhood of Si-shih-li-kiai is very encouraging. The sixty or seventy people who met him are enquirers, and not like most of our congregation in Rao-cheo, who come to the chapel from curiosity merely. He had services in three places, and was royally entertained by the enquirers.

Work at Ning-hai, Shan-tong.

BY MISS E. E. TILLEY.

"Blessed be the Lord, for He hath showed me His marvellous kindness in a fenced city." PSA. 31 : 21 (Margin).

MY DEAR FRIENDS,—I would like to give you an idea of the work that is being done here, and of how our days are spent, and in order that you may understand about it thoroughly, will you bear with me if I give a rather detailed account?

1. We have a Dispensary, where every second day we have between forty and sixty patients who come to be treated for their various complaints. They are indeed varied. I do so wish you could see them as they come day by day, it is most interesting. Of course there are no men, only women and children, for women have very little to do with men in China—so every second day at 11.30 a.m. the people are treated. They do not wait until 11.30, however, before they arrive, for very often they begin to come at 8.30. As they come Mrs. Iang, the evangelist's wife gives them a

LITTLE PIECE OF WOOD

about four inches long by one inch wide, on which Chinese numbers are printed, and so they come in turn to have their diseases attended to. "First come, first served." It is rather amusing sometimes to find that when you have given out perhaps twelve or thirteen little pieces of wood and you imagine you have twelve or thirteen patients, that you really have fifty or sixty, for each one has three, four or five children with them, and they all come under one number. This is a very successful part of the work, for so many come, and while they are being treated one by one by Miss Seymour, in the Dispensary, the waiting ones are in the Guest Hall, and Mr. Iang (our evangelist) preaches the Gospel all the time. Sometimes he begins at 9 a.m., and goes on steadily till 1 and sometimes 1.30. He never seems to get tired, and you may be sure his words are being continually borne up by us in prayer that God the Holy Spirit will open the minds and hearts of the hearers to receive them. The people as a rule listen most attentively, and many of them respond, so we consider this a very hopeful and encouraging part of the work, a time of much sowing, and we trust there will soon be ingathering. Pray for the Evangelist, will you not?

2. We have a boys' school, with a good Chinese Christian teacher, Li sien-seng. It is separate from the Compound, but within two or three minutes walk. It begins at 9 a.m. and continues all day till dark. We have twenty pupils, and they are mostly children of our church members—in fact this was the principal reason it was started, that the children of Christians should have a Christian education. They study the New Testament as well as other books, but the Bible is the principal study, and we do believe

God's Word, that "It shall not return void, but it shall accomplish." Li sien-seng and his wife live on the Compound. She is a splendid Christian woman, and has unbound her feet. I believe they will prove a great blessing to the women here.

3. We have a lace work, and you may wonder what connection there is between lace-making and preaching the Gospel, so I will tell you. It certainly is rather an unusual part of Mission work, but that it is real Mission work, there is no mistake, for many of our Chinese Christians used to be beggars, and in order that they might earn their own living, this work was started, as they seemed unable to get work outside, and so we supply them with thread and pay them so much per yard for making it up. The lace is then sold in China and England, and the people can make

QUITE A GOOD LIVING BY MAKING

it—that is, if they are at all industrious. This is not only made by women, but by little girls, the children of the church members and enquirers. We do not give it to children outside, for, of course, it means a great deal of work for us, and it is only to teach these Christians that God's plan is that they should earn their living. We have sixteen little girls between nine and fifteen or sixteen years old, and they come here every day to make it. Mrs. Iang, the evangelist's wife, superintends the work. She, too, makes lace, and as we cannot be there all day she has the oversight. Nearly all the women do it in their own homes. We believe that this work is a great blessing to them not only financially, but spiritually, for it brings them under the sound of the Gospel every day. We have prayers and reading of the Word every morning and evening with them, and then they are taught, which brings me to my fourth point.

4. The girls' school, which is taught by our own teacher, Uang sien-seng—he gives them an hour every day, from 11.30 to 12.30, in a little school-room which we have on the Compound. They learn the Gospels principally, the Christian Catechism and the "san-tsi-king," a Christian book modelled after the Chinese volume bearing the same name. Miss Seymour examines them once a month, and it is really surprising how they learn.

Besides these four definite parts of the work, we have the Sunday services, Sunday school, Enquirers' meetings, Sunday morning and Thursday morning, as well as visiting among the people. We cannot begin to do all the visiting we would like to, because we

haven't time, and yet this part of the work gives one unspeakable joy, and it is work greatly needed. The Christians need strengthening, and we know that the one source of growth and strength is by feeding on the Word; yet many of them cannot read, and those who can, are only able to read a little, so you see if we had more time we could go and read to them and teach them more. Then those who have heard once or twice need to be told over and over before they grasp it, and then there are the hundreds of open doors into which we could easily go, and in fact into which we have been invited many times, to tell the story of Jesus to those who perhaps have never heard. Oh, dear friends, there are numerous opportunities of telling, but alas! no time to go. Pray that the Lord of the Harvest will send forth more labourers into this part of the field.

We have, as I said before, had much joy in the visiting we have been able to do, but it is dreadfully sad to see some of the people in these homes. One home we were in not long ago, the poor mother was very sick, and as she laid on her brick bed (k'ang), with nothing over her but the dirty clothes she wears every day, and nothing under her but a straw matting, with a few rags for a pillow, we could not help thinking of the comfort at home, and the tender nursing we have when we are sick. Her little daughter is one of the lace-makers, a dear sweet little child, I suppose about eleven years old, and I thought what a blessing it was that she could be out of her miserable home nearly all day. The mother is one of our Christians, and all Miss Seymour talked to her about was of Jesus and His love for her—it did seem the only bright spot in her life, and we felt so glad that she does believe in Him.

Travelling Mercies.

BY MISS CORA A. PIKE.

AS I have unexpected spare time, I will write you from this place somewhat of the goodness of our Father, as it has been manifested to us as a party the past week. The journey from Toronto to Chicago was without special incident. Upon arrival there we went at once to the Bible Institute, and received a cordial welcome from Miss Strong. Our comfort was looked after by the kind friends, so that in a very short time we felt quite at home.

Saturday afternoon Miss Richer and her mother arrived. Although I had never met Misses Richer and Porter, it did not take long to become acquainted. By Saturday night all heavy luggage

a short time our party, now numbering five, was again on the way.

The day on the train passed pleasantly away, and we arrived in due time in St. Paul. In place of the warm sunshine we had enjoyed in Chicago, St. Paul gave us a hearty welcome in the way of a genuine blizzard. As we stepped out into the storm, we were greeted by Mr. Horton and other friends awaiting us, much to our delight. Quickly relieved of grips and straps, we hastened to the homes of our friends. Four went two by two in different directions, while Mr. Horton took me to his own home. The street cars were blocked, which made it necessary to walk. This walk took me



MISS K. E. RICHER, Peru, Ind.	MISS J. E. DESMOND, So. Framingham, Mass.	MISS I. N. PORTER, Chicago, Ill.
MISS W. M. WATSON, Toronto, Ont.	MISS C. A. PIKE, So. New Berlin, N.Y.	MISS L. G. ALBERTSON, Kellogg, Minn.

was at the station, and checked through, so that everything concerning the journey was at rest for the Lord's Day.

Saturday evening we each had an opportunity of giving our testimony at the young ladies' regular Saturday night prayer meeting.

Sunday was a beautiful day without, and a day of peace and rest within. We listened with profit and pleasure to Mr. Torrey in the morning as he spoke of the work of the Holy Spirit.

Monday morning the kind friends who had entertained us bade us good-bye with many a word of cheer and encouragement. Dr. Rennison gave us valuable help by assisting us to the train, and in

back to the time when I taught district school in the winter time on the hills in New York State. Mrs. Horton gave me a warm welcome, adding to it a dish of hot soup that was much appreciated under the circumstances.

After a good night of rest, I awoke to find the snow still falling and the wind still blowing. At this point the enemy came and tried to disturb my rest of mind, by suggesting that the trains westward would be blocked. But the Lord was faithful, according to Isaiah 59:19, and did raise up a standard against the troubler, and peace and rest were soon restored. After breakfast another walk

through the snow brought us to the rooms of the Young Ladies' Friendly Association. This work is in charge of Mr. and Mrs. Lichtenberger, who ministered to us abundantly. The others joined us here, and by the time we had visited the ticket office and photographers, and had done justice to the thanksgiving dinner spread for us by Mrs. Lichtenberger, the time had come to part with these dear friends. Everything was looked after by Mr. Horton, and we had nothing to do but accept of God's goodness. A lunch more than sufficient to meet our needs was provided by friends in Mr. Horton's church. Miss Albertson joined us here as arranged, and about 2 o'clock our train pulled out of St. Paul, in the sunshine, for the clouds had gone and the snow ceased. The days and nights of travel that followed passed rapidly away, for we dwelt with the King.

On Friday at 6.20 a.m. we arrived in Tacoma. It was not light, so after lunch we waited for the sun to rise and dispel the dense fog that hung heavily over the city. Miss Watson accompanied me to

the steamship office, where we learned that our vessel would not sail before Wednesday morning, as the transfer from the British flag to that of the United States flag was to be made. We then called upon the Rev. Mr. Scudder, who was quite surprised to see us, as he did not expect us until the afternoon train. He assisted us in getting a boarding house for these waiting days. We are very nicely located in a private boarding house, with all the comforts of a home. This is only another evidence of how God is going before us, preparing the way. We all feel that the Lord has something for us to do in Tacoma during the delay, and we are waiting His guidance.

Yesterday, Sunday, was a day of privileges, and each one of us had as many opportunities of witnessing as she could improve.

I do not know how many more days of waiting there are in store for us. The morning paper states the possibility of the vessel not sailing until December 1st, but I have this confidence, that it will not tarry one day longer than is His pleasure for us.

Healing in Honan.

BY DR. G. WHITFIELD GUINNESS.

From Regions Beyond.

THE hot weather has begun. As I write in my bedroom, the temperature is 95 degrees. Outside I hear the voices of a number of women learning hymns and Scripture, while their little children, clothed in nature's garb, some with the addition of a pocket-handkerchief, are playing about enjoying themselves.

This morning, the porter asked me if I would see a poor fellow whose arm had nearly been cut off with a chopper. It appeared that one of his nephews hates this man, and from time to time attacks him with a knife (very much like our meat-choppers at home). I found two large gaping wounds, one at the back of his shoulder, and the other on the outer side of his arm, severing muscles and tissues pretty deeply. After more than an hour's work I managed to clean up the wound, remove the injured tissues, insert drainage tubes, and sew up the wounds. He made no sound, and stood it capitally. He will be staying here for a few days to see how things go, and meanwhile the Gospel of God's love will be opened up to him. It may be that God is just using this means to bring him under the sound of the Gospel. Satan will over-reach himself. It is awful to

SEE THE POWER OF THE DEVIL.

I came out from home wondering whether there was much difference between his power here and the manifestation we get of it in England. To my mind there is no doubt about it, the kingdom of the evil one here is much less fettered, and his evil power in consequence more apparent. Certainly, personal temptations are greater, all find that; and the frequent exhibitions we get of demoniac rage are terrible in the extreme. This man, who has been thus injured, bears marks of old wounds inflicted by the same nephew; one ear sliced in half, back and arms cut about dreadfully. He says he has no friends, he is alone in the world, and therefore can get no redress.

At Liang Hsien, the other day, a man asked another to sell him a piece of property. On the request being refused, he knocked the owner of the property down, jumped on him, kicked him, and in a few minutes beat him to death. Some bystanders remonstrated, and tried to pull him off, but he returned to the attack as soon as he was free of them. The Mandarin came down and viewed the body, and took the murderer off to the Ia-men. There he will probably be strangled, or else beaten and banished.

When in a passion, these people get completely beyond control, and they look like devils indeed.

Evening.

C. and I went out for our walk on the wall. We passed a man swearing freely because his bread had been upset, and one or two bystanders were exhorting him not to get angry. We pass, ascend a steep, irregular pathway, and find ourselves on the top of the city

wall, with its brick exterior and earth on the inner side toward the town. We walk along towards a brick shelter or rest-house, occupied every evening by the beggar fraternity. It is placed over one of the city gates, and looks in the distance quite picturesque. Within, how horrible!—beggars, filthy and devoid of clothing, lying on the ground, smoking opium. Beneath us the road leading out of the city presents a brighter aspect; but here, too, one is saddened.

WHAT IS IT STANDING THERE?

An old woman, a few grey hairs tied in a knot, all that remains of the once exuberant mass of hair which the women all have when young, bald and wrinkled, and weak with age, yet she is strong enough to stamp on the ground with rage, and give vent to the most awful imprecations, filthy oaths and curses, and expressions of desire to kill some one. First to right, then to left, she turns, pouring forth her vituperations. Meanwhile people come and go, and take apparently no notice. A few stand and laugh. Poor, benighted soul, growing old in the dark! A silent prayer rises for China, and we pass on (men cannot speak to women here, so we could do nothing).

The sun had just set on the last day before the Keswick Convention, but how far asunder our circumstances! I returned, and spent some time in prayer for Keswick, and afterwards was just about to retire for the night, when the voice of the teacher sounded out, calling me:—

"Kin sien-seng!" I looked out of my window and he said, "There has just been a raid of robbers on the bank, and several men are severely injured with the knives, and one man killed."

This morning, we were asked round to see the poor victims. I went with my teacher. We found the premises crowded with gentlemen, the majority with opium pipes. A congregation outside the closed door witnessed to the interest the people felt in the tragic and disastrous onslaught that had been made (by the twenty-seven robbers dressed in the garb of soldiers). Truly they had done awful work. The first case I looked at was not the worst, but it is doubtful whether he will live. After pouring out tea, and offering the usual pipe, they led us into a dark room. It had an earthen floor, and various pots, piles of money, and other things were scattered about. On the ground, propped up against some clothes, he lay, his pale, blanched face, with streaks and patches of dried blood upon it, eyes closed, breathing laboured, oil and filthy paper adhering to all his wounds. On removing the paper, I found four deep gashes: one, four inches in length, on the skull, cutting through all the superficial structures, and cutting the skull bone over a length of three inches, laying open the inner table (of the skull). His elbow was laid open, the white bone of the joint clearly visible. Two deep cuts in the back, completely severing the super-

ficial layer of muscles, lay gaping widely. Every wound had been packed with oil and powder to stop the bleeding. It took me nearly two hours to clean off the vile concoction they had put on, and dress the wounds more decently.

The next case was manifestly beyond all help that we could render. His skull was cleft

AND THE BRAIN EXPOSED,

and a lot of powder and oil packed in the cleft. Without instruments we could do nothing. I quietly replaced the oily paper that covered up the exposed brain, and went out from the little stifling room, reeking with closeness and the smell of blood and wounds. In a third room were two others, one slightly, the other very severely injured.

"Bring the hand! The doctor has come."

"What hand?"

"Aren't you going to put it on again? You can, can't you?"

Poor fellow, they believed we could! His hand had been chopped off through the wrist bones. A horrible wound was left waiting to

absorb all the septic products of suppuration. An enormous wound in his back exposed the muscles over an area larger than my hand, skin and flesh all gone. I gave this patient a hypodermic injection of morphia, as he was suffering so much pain. The marked effect produced by this led all the principal men in the place to beseech me to look after their injuries and treat them.

"We cannot promise to get them well," I said.

"Never mind, you can treat the disease if you cannot save the life."

After dressing them for a fortnight every day, I suggested that they might do the washing of the wounds themselves, there were plenty of young men to help, and I would come on alternate days and see how they were getting on. The following day, however, all my dressings, etc., were returned; native doctors had been called in, the wounds opened up, native applications put in, and plasters on the outside. All our work undone. They would not take the trouble involved in what I had suggested and taught

op o3 wəq

Tidings from the Provinces.

SHEN-SI.

Han-chong.—Mr. Easton, in a recent letter writes: "I suppose Miss Harrison has written you with regard to her journey to Ting-üen, and of the baptisms at Si-hsiang. On the 19th June fourteen women and four men were baptized; there are now ninety-eight in fellowship. She has a blessed work, and a spirit of self-denying labour for the Lord is being shown by the native believers."

Si-hsiang.—In a letter dated the 23rd July Miss Harrison says: "I have had a very encouraging visit to Ting-üen with several of the native Christians. We found the young converts of last year very bright and eager to be taught more perfectly the way of God; and we also had the joy of seeing several more turn to the Lord. Though it rained during the greater part of the time we were there, we had numbers of visitors, who listened with much attention and interest to the Gospel.

"We were also able to buy a piece of ground, inside the city, at a very reasonable price. There is an old house on it, which can be used temporarily for worship; but we hope, as soon as the church can raise enough money, to pull it down and build a little chapel. It will not cost a great deal, for the tiles of the old house can be used for the roof. One of the Ting-üen enquirers has offered to give, from her farm, all the trees required for the woodwork of the chapel, besides a sum of money. The Ch'u-ho Christians also offer labour, gratis.

"After our return from Ting-üen we had a gathering of the country Christians. The candidates for baptism came in early in the week, and also some of the members, bringing their own provisions with them. We had a very happy and profitable time together, and the presence of the Master was very manifestly with us. On Sunday morning eighteen—men and women—confessed Christ in baptism. Most of these had been enquirers for nearly two years.

The work in this district is encouraging. The native helpers, especially the women, are very bright, and earnestly seeking the sal-

vation of souls. God is blessing their efforts."

T'ong-cheo.—Mr. Berg, writing on July 20th, says: "Our Chinese annual meeting was held on the 16th to 19th inst. Besides Mr. Folke, we had over forty native brethren and enquirers from P'u-cheo, Chao-i, Ho-ang, P'u-cheng and Uei-nan. Two men from the city (a doctor and a baker) and two farmers from Uei-nan, all independent persons, were baptized on Sunday (the 17th). Twelve new names were taken down as enquirers. In all, we have fourteen now on our list.

"Uei-nan is worked as an out-station from here, and we visit the place three times a month. We hope soon to be able to send two ladies to live there.

"At the present time almost the whole Province is infested with anonymous placards, fearfully reviling Li Hung-chang and the foreigners. Tls. 100 are promised to any one who kills a foreigner, and death to those who have any intercourse with them. The blocks are cut in this city, and printed here by men from Hu-nan. It is believed to be the work of the Ko Lao Huei. The mandarins seem to be on the alert. "Why do the heathen rage, and the people imagine a vain thing?" "Yet have I set my king upon my holy hill of Zion."

HU-PEH.

Chang-shu.—Mr. Whittlesey reports that the officials have acted very energetically and promptly with regard to the settlement of the riot, and that full compensation for the losses has been made. Mrs. Whittlesey, Mr. Saure and himself were escorted from Lin-kiang to Chang-shu by the district magistrate, and were formally reinstated, and a house was put at their disposal until they could rebuild the mission house and chapel. The gentry have entered into an agreement to protect the Missionaries and their converts in future.

"Mr. Saure is superintending the building operations until Mr. and Mrs. Whittlesey return from the coast."

Items from Shanghai.

BAPTISMS.

The following baptisms have been reported in October:

SHAN-SI—Soh-p'ing, 3; Ing-cheo, 3; Sih-cheo, 5; Hsiao-i, 18.

SHEN-SI—T'ong-cheo, 4; Si-hsiang, 18; Han-chong, 9.

HO-NAN—long-ning Hsien, 16.

KUEI-CHEO—An-shuen, 5; P'ang-hai, 1.

AN-HUEI—U-hu, 6.

CHEH-KIANG—Uen-cheo, 8; Kiu-cheo and out-station, 5; P'ing-ang, 24; Lan-k'i, 6.

SI-CH'UAN—Sin-tien-tsi, 7; Pao-ning, 2.

Total, 140.

BIRTHS.

On September 13th, at Port Bannatyne, Bute, the wife of W. Cooper, of a son.

On September 16th, at U-hu, the wife of John Brock, of a son, Douglas Elliott.

On September 17th, at P'ing-ang, the wife of W. Miller Wilson, M.B.C.M., of a son.

On October 1st, at Lao-ho-k'eo, the wife of H. A. Sibley, of a son, Horace Norman.

MARRIAGES.

On September 19th, H. S. Ferguson to Miss Lilian Cobb.

DEATHS.

On October 22nd, at Lan-cheo, T. A. S. Botham, from typhus fever.

DEPARTURES.

On September 26th, Mr. and Mrs. N. Carleson for Sweden.

On October 10th, Mr. and Mrs. W. Hagquist and child for Sweden.

ARRIVALS.

On September 14th, Mr. and Mrs. J. N. Hayward and two children, and Mr. and Mrs. M. Hardman and two children from London; also Miss Lilian Cobb and Miss M. Thomas from Toronto.

On October 4th, Mr. and Mrs. D. E. Hoste and child from Australia; also Misses J. A. Warner, J. E. Kidman and E. J. Ferguson.

On October 17th, Messrs. M. L. Griffith, A. H. Bach, J. S. Orr, A. Holland, A. H. Barham, D. A. G. Harding, E. C. Smith and J. B. Martin.

Editorial Notes.

Monthly Text: "Thanks be unto God for His unspeakable gift." "Freely ye have received, freely give."

2 COR. 9: 15. MATT. 10: 8.

WE EARNESTLY HOPE that our many friends will be richly blessed of God at this season, and that Christmas-tide may prove to be a time, not only of pleasure, but also of spiritual refreshing. It will be so to us all to the degree that we bring God into our joys, and to the degree, too, that we remember that these days are not alone for us, but are also and particularly for Him. While receiving with gladness, therefore, all of our Father's unmerited favours, let us seek for grace to give back to Him our grateful love and praise, and, above all, to make a present to Him of our bodies, with all they contain, which is indeed our reasonable service. And may we not forget, while the gift of God in Christ is bringing light and gladness to our lives, that only a little removed from us stand millions of heathen in darkness and gloom, because they have never heard that the Christ of God was born in Bethlehem's manger. For such, while we give our praise to God for all we have so abundantly received, let us offer our fervent prayers that they may be saved.

The pamphlet edition of "The Retrospect," to be sold for ten cents will be ready for delivery by the time this paper is received. It is tastefully gotten up and is printed in good, clear type, and we trust it will be largely circulated. Special prices will be given if the pamphlet is ordered by the dozen or by the hundred.

Another edition of "The Retrospect" is being prepared in England, which we shall have soon for sale, and which will be in more permanent form than the above. This will be published in cloth covers and will be handsomely illustrated. Particulars of price, for single copies and in larger numbers, will be given later.

Our Missionary party, which expected to sail from Tacoma upon November 27th, was delayed there for the greater part of a week. The time, however, was profitably spent, for many meetings were arranged for the members of the party, through the kindness of the Rev. Mr. Scudder and others, and great good resulted. As we go to press, the voyage across the Pacific, if all is well, is more than half way over, and we trust in due time to hear of the ship's safe arrival at Yokohama and Shanghai. It is with joy that we add that the Lord has made it possible for us to send out some additional lady workers, and that these will expect to leave Toronto on December 31st, in order to take the steamship "Victoria," which is advertised to sail from Tacoma upon January 8th.

The Prayer Union Cards for the year 1899 are being prepared and it is hoped that it will be possible to send them out to the members of the Union about the first week in January. In the meantime, if any of our friends who are members of the Prayer Union have changed their addresses, will they not immediately advise us of this, as we are revising our list of names and desire it to be as accurate as possible. We shall be glad to receive any new names of praying friends to add to our list, either direct from the persons who wish to join the Union, or through friends who may obtain such names and forward them to us. For the information of all, we would say that the Prayer Union is open to any of the Lord's children who desire to pray definitely from time to time in behalf of China. The annual voluntary fee is 25c.

The Anniversary Services will take place, the Lord willing, upon Thursday and Friday, January 26th and 27th, 1899. They will be held as usual at the Association Hall, corner McGill and Yonge Streets, and we trust that a large number of our friends from the city and from adjacent places will unite with us at that time in

remembering the Lord's goodness to us. The meetings will constitute our decennial celebration, and it is to be our privilege to have as a speaker, among others, the Rev. Robert Wilder, of the Student Volunteer Movement, who was used of God at the Niagara Conference in 1888, together with Mr. Taylor and Mr. Reginald Radcliffe, in the institution of the work of the Mission on this continent. Will friends who desire circulars regarding the meetings, for distribution among their friends, kindly send us postcards advising us of this? We earnestly request that prayer be made for all those who will take part in the services, and for the meetings in general, that they may prove to be a large blessing to the Mission, and thus to the work of the Lord in China.

The Mother's Prayer Meeting, held every month in the Mission Home, continues to be well attended. It is a touching sight to see so many of those who have given willingly their precious children to the Lord and to China, gathering together to wait upon God for blessing upon them. These mothers realize how much need of prayer there is for their loved ones who are far away, and who in these days are face to face with serious dangers; but their faces and voices give no evidence of regret in having given their offspring to God and to His service, and, on the contrary, show plainly that they know whom they have believed, and are persuaded that He is able to keep that which they have committed to His care. Thank God that there are in these days of general indifference such heroic souls as these. Such fathers and mothers are truly the salt of the earth, for whose sake, we doubt not, the Lord is sparing many a Church at home from final retrogression. May God in His mercy raise up a host of parents who shall count it joy to give their own flesh and blood for the evangelization of the world; and may He largely and continually bless all those who have already given their own to Him for such a purpose.

The solemn news has reached us that Mr. W. S. Fleming, an English member of our Mission, who was working in the Province of Kuei-cheo, has been murdered by the natives, together with his servant. We have no particulars as yet of the sad event, the news having reached us by telegraph to England and by letter from there; but we suppose that the murder has resulted from the hostility of the Aborigines, who have been incited of late by the Chinese to drive out the foreigners. The life of our own dear worker, Mr. Bolton, who has been located at P'ang-hai, in the same Province, has been threatened thus for some time past, a band of fifty armed men having pledged themselves to drive him away or kill him; and it is likely that similar threats had been made against Mr. Fleming, and that they have been finally carried out. This death breaks the long record of thirty-two years, in the Mission history, wherein no life, from any cause of violence, has been lost; and the stroke falls upon us, therefore, with added force. But we bow before God and give Him thanks for all: for the many years in which He has spared lives from shipwreck upon the ocean, from perils of travelling in China, and from robbers, bandits and rioters; and now for what He has been pleased to choose for us, in infinite wisdom and love, for the honour of having martyr-blood in our midst. For Mr. Fleming we can have no regret; he walked with God and God has taken him. We mourn, however, for the afflicted family, and for the natives, from whom is taken the one who loved them and who alone could tell them of Christ. We mourn also for those who have been so under the power of satan as to lift their hands against one of the saints of the Most High. May God forgive these men their awful crime, and, in His mercy, yet save their souls; and may it please Him speedily to raise up others like Mr. Fleming, who shall have the burden of the perishing souls in Kuei-cheo upon their hearts, and who shall count it all joy to offer themselves a sacrifice to God in life or in death in their behalf.

CHINA INLAND MISSION.

REV. J. HUDSON TAYLOR, *General Director*, LONDON, ENG. H. W. FROST, *Home Director*, TORONTO, CAN.

Council for North America.

*H. W. FROST, *Chairman*.

*J. S. HELMER, *Treasurer*.

*J. O. ANDERSON, Toronto, Ont.
Hon. S. H. BLAKE, Toronto, Ont.
*J. R. CAVERS, Galt, Ont.
Rev. T. C. DESBARRES, M.A., Toronto, Ont.
Rev. W. J. ERDMAN, D.D., Germantown, Pa.
*J. J. GARTSHORE, Toronto, Ont.

Rev. ELMORE HARRIS, B.A., Toronto, Ont.
ROBERT KILGOUR, Toronto, Ont.
*Rev. J. MCCARTHY, Toronto, Ont.
Rev. D. MCTAVISH, B.D., D.Sc., Toronto, Ont.
*J. D. NASMITH, Toronto, Ont.
HENRY O'BRIEN, Toronto, Ont.
L. M. SWEETNAM, M.D. (Hon. Medical Examiner).

Rev. H. M. PARSONS, D.D., Toronto, Ont.
*ELIAS ROGERS, Toronto, Ont.
*ALEX. SAMPSON, Toronto, Ont.
Rev. R. A. TORREY, Chicago, Ill.
Rev. THOS. WARDROPE, D.D., Guelph, Ont.
*Rev. R. WALLACE, Belleville, Ont.

The members of the Council marked thus * meet semi-monthly; the whole Council meets three times a year.

Mission Home and Offices: 632 Church Street, Toronto, Canada.

Friends are requested kindly to address all Mission Correspondence, and to have all drafts, cheques and post-office orders made payable to the Home Director, Mr. H. W. Frost. United States postage stamps of the 1c. and 2c. denominations may be used when most convenient.

In the case of a donation, or part of it, being intended as a contribution towards any special object, either in China or at Home, it is requested that this may be stated *very clearly*; any sums of money sent for the *private use* of a Missionary, and *not* intended as a donation to the Mission for the individual's support, should be *clearly indicated* as for "*Transmission only*."

FORM OF BEQUEST.

I give and bequeath to the China Inland Mission the sum of.....dollars; and I direct that the Release of the Director for the time being of the said Mission in North America shall be a sufficient discharge to my executors in the premises.

The Mission.

FORMATION.—The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing missionary labour in the interior provinces, eleven of which, with an aggregate population of about a hundred and fifty millions, were without a Protestant Missionary.

Deeply impressed by the spiritual depression of China, which at that time had only ninety-seven Protestant Missionaries among its hundreds of millions of people, Mr. Hudson Taylor was led to form the China Inland Mission. Referring to this some ten years later he said:

"I was very anxious that what we did should not appear for a moment to conflict with the work of any older Societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or the cause of God; but that we should have such a method of working given to us as should draw out *fresh* labourers, who probably would not go otherwise, and should open *fresh* channels of pecuniary aid which otherwise, perhaps, would not be touched."—*From an address delivered at Westminster Chapel, August 14th, 1876.*

CHARACTER.—Like the British and American Bible Societies, and the Evangelical Alliance, the China Inland Mission is evangelical and interdenominational.

STAFF.—The present staff of the Mission numbers about 800. Of this number 147 are Associates. The members of the Mission from North America number 120. There are also 605 native helpers.

Some of the Missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds. The others have gone out, in dependence upon GOD for temporal supplies, with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

SUPPORT.—The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, Schools, etc., are met, by contributions sent to the offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China.

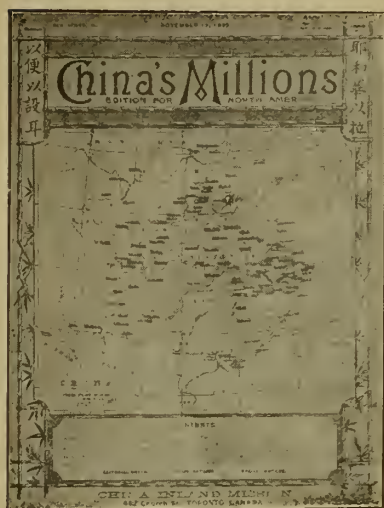
PROGRESS.—One hundred and forty-nine stations and 169 out-stations are now open, in all of which there are either Missionaries or resident native labourers. Ten thousand six hundred and seventeen converts have been baptized. Deaths, removals and discipline leave 7,147 now in fellowship as members of 224 organized churches. The number baptized in the Mission during 1897 was 1,325. It is estimated that between 20 and 30 thousand persons have been led to a saving knowledge of Christ since the commencement of the work.

Any further information desired will be gladly supplied upon application to the Home Director, at the office, as above.

CHINA INLAND MISSION WEEKLY PRAYER MEETING.

A Prayer Meeting for China is held in the Mission Home, 632 Church Street, every Friday at 8 p.m. All Christians who may find it convenient to attend will be heartily welcomed.

Publications of the China Inland Mission



China's Millions

THE ORGAN OF THE MISSION



Published Monthly	=	50c.
Per Annum		
The Yearly Volume, nicely bound,	=	50c.
with index, paper boards		
Bound Volumes for 1897-98	=	\$1.00
and Subscription for 1899		

A RETROSPECT

—BY—

J. HUDSON TAYLOR

With map of China, paper boards, 25c.,
cloth gilt, 50c.

Paper Covers, special edition, 10c.;
\$1.00 per doz.

Days of Blessing In Inland China

By J. Hudson Taylor and others

Cloth extra; reduced price, 40c.

THE MISSIONARY

By J. HUDSON TAYLOR

Paper, 10c. each; \$1.00 per doz

Three Decades of the China Inland Mission

By J. HUDSON TAYLOR

Stiff paper covers, 15c

MAPS OF CHINA

FOLDED

60c. and 35c.

WALL MAPS

32 x 34

75c.



Union and Communion;

OR,

THOUGHTS ON THE SONG OF SOLOMON

By J. HUDSON TAYLOR

Reduced price, 30c.

A RIBBAND OF BLUE

AND OTHER BIBLE STUDIES

By J. HUDSON TAYLOR

Price, 30c

Separation and Service;

OR,

THOUGHTS IN NUMBERS VI. AND VII.

By J. HUDSON TAYLOR

Price, 30c

General Missionary Books on China

Twenty-six Years of Missionary Work in China. By MRS STOTT,
of the China Inland Mission. Price, \$1.50.

Memorials of R. Harold A. Schofield, M.A., M.B. By A. T
Schofield, M.D., with introduction by J. Hudson Taylor, 50c

Booklets

Wang, a Chinese Christian. 2c. each; 20c. per doz

A Wayside Testimony. 2c. each; 20c. per doz.

What has to be Faced in China. 1c. each, 10c. per doz

Chu-ping-lan and Mr. Liang. 2c. each, 20c. per doz

Can't You? 5c. each; 50c. per doz.

Yang Ts'uen-Ling—Captive, Soldier, Evangelist. 5c.

Chinese Children at Home. 3c.

Saved at Eighty-six, the Story of Mrs. Hu. 3c.

The Story of the China Inland Mission

M.
Geraldine
Guinness

Mrs. Howard Taylor

IN TWO VOLUMES,
\$1.25 PER VOLUME



